

THE
ANCIENT HISTORY
OF
BHARATA VARSHA

FROM
THE CREATION TO THE END OF
THE 1ST MAHABHARATA WAR

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CONTENTS.

	Page.
Introduction	1 to 3
Preface.	
India was the cradle of mankind	4 to 6
The periods of history	6 to 9
Authenticity of Purāṇas	9 to 14
Manvantaras and division of time	14 to 16
Measurements of units and distances	16 to 18
TEXT.	
Mahasrushti	18 to 20
Sankarshana	20 & 21
Third Vyuham, Sri vaikuntham in Brahmandam, creation of Shiva, Durga and Brahma	21 & 22
Creation of Golokam Lakshmi, Radha Saraswati, Gopas and Gopees	23
Description of Golokam, Lakshmi, Radha and distances of Sweta Dwee- pam, Vaikuntham, Kailasam, and Golokam from each other	24
Sweta Dweepam	25 & 26
Anirudha and Brahmandas - Tulasi	26 & 27
Second Vishwaroopam and Visrushti	28
Vishnu Sokam II	29
Distance between four lokas of four principal Dikpalas and Planets, Stars, Seven Sages, Dhruva, Rahu and Ketu	30.
Diameters of Planets	31
Circumferences of Planets and distances of Stars	32

Circumferences of Stars	33 & 34
Shunshmara, Sapta Rishis, Ursa Minor, Dhata, Vidhata, Rahu, Ketu, Trishanku, Centaurus, and Vishve Devas	34 & 35
Distance from Earth to Sun, from Sun to Rahu and Ketu 28 Stars, the Zodiac, situation of Dhata, Vidhata 28 - Alpa Nakshatras or smaller Stars near the Moon	36
Distance of Planets in Sri Bhaga vatam and Sri Vishnu Puranam Abhyut, and the Lokas of four Dik- palas Vayu, Eshana, Agni and Niruti	37
Showri	38 to 40
Lokas of Rahu, Ketu, Trishanku and identification of Tejovati, Yasho vati, Gandhavati and Alaka, the seven celestial rivers and Narakas	40
The revolution of the Lokas and the Universe and the birth of the God desses of 4 Vedas from Brahma and Savitri	41
Madhu and Kaitabha Asuras and Crea- tion in Brahma Kalpam	42
Shiva Killing Brahma and Saraswati in Rohi and Rohini form and Aditi- yas of the Brahma Kalpam	43
The other names of these seven Aditi- yas, Kashyapa's movements, The seven great Suns of the seven Lokas	44

Matsya Incarnation	45 & 46
--------------------	---------

Chapter II.

Varaha Kalpam	47
Creation by Brahma	48
Cutting of the Brahma's 5th head by Shiva	49
Creation of Lokas of the Sun, Moon and other Planets by Brahma and the birth of the Devas governing those Lokas	50
Soorya's or Sun's Lokam	51
Sun's spots	52
Chandra's or Moon's Lokam	53 & 54
Craton of Shani, Angaraka and Budha and Abhijit and Vishwajit and then Rahu and Ketu	55
The Creation of the Devas in the 2nd Manvantaram	56
From the 3rd Manvantaram to the 7th Manvantaram	57

The Lokas of Rahu and Ketu and the Sun and the Moon	58
Eclipses	59
Nebula and birth of the Stars	60
Double Stars, Demon Stars and the death of the Stars	61
The Stars	62
The dwelling of Pitru Devas in the Lokas of the Chandias and about eight Dikpalas	63
In the 2nd to 7th Manvantaram and in the 7th Manvantaram	64
The Varaha Incarnation of the present Kalpam	65
The Earth at the beginning of the Kalpam	66
The Earth as described by the Siddhantis	67
Sweta Dweepam II or Ksheerabdh	68
The description of Jamboo Dweepam	69
Mount Meru and its surrounding Mountains	70
The Islands south of Jamboo Dweepam	71
The formation and changes in the Earth	72 to 77
The measurements of Ilwuta, Bhudhashwa and Ketumala Vaisham and Bharata Vaisham	78
Nine parts or Khandas of Bharata Varsha, The four gardens on the four sides of Meru and the towns of Brahina and eight Dikpalas on the Meru, The branches of Ganga	79
The four great lakes on the four sides of Meru, The Devas on Kesava Mounts of Meru, The rivers flowing from the Mountains on the four sides of Meru	80

The explanation of the situation of the Varshas	81
The changes of the Earth by the diggings by the sons of Sagar	82
How Seshu and Digvijaya support the Earth	83
The description of the Earth by Siddhanta Shiromani, its description when it was changed	85
The description of Kuru Vansham in Sri Ramaynam	86
Description of the Earth in Rama's and Pandava's times	87
Some more description of the Varshas and islands and four Astronomical towns	88
The Earth became round in the beginning of the Varasvata Manvantaram and its description in Siddhantas referred to that time and the changes that occurred on it since then to Rama's time	89 & 90
Swarna Bhoomi and the revolution of the North Pole round Dhruva	91
Summary of the description of the Earth	91 to 98
Revolution of the Lokas	98 & 99
Swayambhuvu, Manu and Prajapatis	99 to 101
History of Yama and Kardama and Daksha Prajapatis	101 & 102
Priyavrata and Uttanapada and the sons of Priyavrata	103
Division of the Earth by Priyavrata into seven Dweepas and Oceans	104
Ayodhya was the capital of Priyavrata and the sons of Agneedhra	105

Rushabhadeva	106 & 107
The son of Rushabhadeva	107
Bharata	108 & 109
His successors	110
Data	111 to 113
Sumati and Indradyumna II	114 to 116
Indradyumna II	116 to 118
Gaya	118
His successors	119 to 126

Chapter III

The Solar Race in the first Manvantaram	127 to 129
Incarnation of Buddha in the end of 1st Manvantaram	129 to 132
Incarnation of Sunivasa	132 to 135

End of the 1st Manvantaram

or

The 1st Great Period. 135

Second Great Period

or

Second Manvantaram called
Swatochisha Manvantaram.

Chapter I

Uttanapada	136
Dhruva	137 to 140

Chapter II

Prudhu 3rd Mahayugam	141
Vijitashwa and Prachinabarhi	142 & 143
Prachetas, Daksha and 47th Mahayugam	144 to 147

Chapter III

Sri Garuda, Aruna and Sesha	148 to 156
-----------------------------	------------

Chapter IV

Hiranya Kashipu and Huanyaksha Sri Nrusimha, Shrabha and Gandabherunda incarnations	156 to 164
Hiranyaksha	164
Swatichisha Manu	166

End of the 2nd Manvantaram

or

2nd Great Period

The 3rd Great Period

or

The 3rd Manvantaram

Called

Uttama Manvantaram

Chapter I

The History of Indriadyumna II	} 167 to 169
End of the 3rd Great Period	
or	
The 3rd Manvantaram	
The 4th Great Period	
or	
The 4th Manvantaram	}
Called	
The Tamasa Manvantaram	}

Chapter I

History of Indriadyumna II or Mahashanta	170 to 175
Tamasa Manu	175

End of the 4th Manvantaram

or

The 4th Great Period

The 5th Manvantaram

Called

Ravata Manvantaram

End

The 6th Manvantaram

Called

Chakshusa Manvantaram

or

The 6th Great Period

175

Chapter I

Lakshmi Narayana Nara

Sri Narayana and Lakshmi

176

Sri Devi or Lakshmi Devi

177 & 178

Chakshusa Manu

End of Chapter I

Chapter II

Second Matsya Incarnation

179 to 181

End of the 6th Great Period

or

The 6th Manvantaram

Called

Chakshusa Manvantaram

The 7th Great Period

or

The 7th Manvantaram

Called

The Vaivasvata Manvantaram

Chapter I

History of Prahlada

182 to 188

Andhaka

188

2nd Buddha Incarnation and the origin

of the Godavari

189 to 191

Chapter II

History of Virochana

191 to 193

Chapter III

History of Bali and the churning of the

Milky Ocean	193 to 202
Bana,	202

Chapter IV

Taraka	"
Tripurasuras	203
Ravana	204 to 210
Narakasura	210
Gajanana	211

Chapter V

Kshatriyas	212
Sri Vamana Incarnation	213 to 216
Vaivasvon	216
Vaivasvata Maun	217 to 222
The brief history of Dishta Dynasty	222 to 227

Chapter VI

Nabhaga's Dynasty	227 to 229
-------------------	------------

Chapter VII

Ikshwaku Dynasty and Lunar Race	230 to 243
---------------------------------	------------

Chapter VIII

Shuddha Treta	243 to 248
Second Mahayugam	248 to 250

Chapter IX

Mandhata 15th Mahayugam }	250 to 252
Treta and Dwapara Yugas }	
Mandhata's sons	252
Ambareesha II	253
Purukutsa, Kali Yugam	254

Chapter X

16th Mahayugam	255
Anaranya II, Trishanku II and	
Vishwamitra	256 to 259

Chapter XI

Harishchandra or Ambarcesha III

18th Shuddha Treta Yugam	259 to 261
Settlement of his time	261
Dushyanta II and Robitashwa	262 & 263
Haritashwa and Bharata	264 & 265
Vidarbha, Jyainagha and Shibi	266 to 268
Bharadwaja and Champa	269

Chapter XII

Bahuka, Sagara, Kartaveeryarjuna and

Sri Parashurama 19th Mahayugam	270 to 274
Sagara, Dileepa	274 to 276
Bhageeratha	277 & 278

Chapter XIII

Rutuparna and Nala	279 & 280
Kalinashapada, 26th Dwapara Saudhi	281 & 282
Asmaka, Moolaka	283 & 284
Satyavrata II, Shubhavrata and	
Satyavrata III	285
Khatwanga	286
Sudarshana	287 to 289
Dileepa III, 28th Mahayugam	290

Chapter XIV

Raghu III The Great	291 & 292
Aja or Ajapala, The ascetic Sovereign	293 to 296

Chapter XV

Dasaratha II A Boy King and a crowned	
Chakravarti	296 to 303

Chapter XVI

Sri Rama	304 to 319
----------	------------

Chapter XVII

Sri Kusha	319 to 322
Atidhi	322 to 324
Janaka Dynasty	324 & 325
Kingdom of Kambhoja	326 & 327
Dakshina Kosala or Southern Kosala and Prak Kosala	328
Descendants of Bharata	329

Chapter XVIII

Lunar Dynasty	330 to 331
Shantanu, Dhritarashtra and Pandu	333 to 336
Dhritarashtra	336 to 338

Chapter XIX

Yadava Dynasty of Andhra	339
Sri Krishna	340 to 345
End of the History of Bharata Varsha with regard to Aryavarta	
Appendix	347 to 350

Part II

The outlines of the Ancient History
of Southern Bharata Varsha.

Chola Country	1 & 2
Lunar Cholas	3
Andhra Dynasty	4
Shubhavrata and Satyavrata III	5 to 8
Third Andhra Dynasty, Dynasty of Janakas of Kanchi	9
Saravishwajit and his successors	10 to 12
Pandya	12 to 16
Kerala or Chera	16
Geneology of Pandya	17 to 20

Chakora Birds	21
Chakravaka Birds	22
Geneological trees	1 to 20
Critical study in connection with the Dyuasty of Trishanku II, Harish- chandra, Rohitashwa and Vishwa- mitra	21
Critical study of the Dynasty of Vish- vamisra and Dhanvantari	22 to 26
A correction	26 to 28
Contemproraneous Sovereigns	28 to 30
Sons of Pandavas	31
Dynasty of Dwimeedha	32

ILLUSTRATIONS

Brahmandam	1
Vishwaroopam at the beginning of Mahasrushti	18
The Universe The Vaikuntam The Adisrushti in Brahmandam	20
Vaikuntam in Brahmandam	22
Go Lokam No. 1 } or the principal Lokam } on the top Do No. 2 } The whole Lokam	24
SWETA DWEEPAM	25
Sri Aniruddha with Brahmandams	27
Vishwaroopam 2	28
Comparative sizes of the Planets with the Sun and that of the Sun with the Showri	32
DHRUVA and Shimshumaram	314

The Matsya Incarnation in the beginning of the Kalpam	45
Eclipses	60
The Varaha Incarnation lifting the Earth from the waters of the Deluge	65
God reclining on His Shesha in the Puranic Ksheerabdhī and teaching Lashmi Sahasranamas to Brahma Puranic Earth, Seven Dweepas Patalas in Puranic Earth	66
Bharata Varsha from the beginning of the 7th Manvantaram to Ram's time	87
Do in Pandava's time and Bharata Varsha in Svayambhuva Manvantaram	100
Incarnation of Sreenivasamoorti	132
Bharata Varsha in the 2nd Manvantaram	136
Sri Nrusimha Incarnation	157
Sri Varaha Killing Hiranyaksha	161
Second Matsya Incarnation	179
Churning of the Milky Ocean	196
Sri Vamana and Trivikrama Incarnations	213
History of Sri Rama	304
Abhishekam and Coronation of Sri Rama	310
History of Sri Krishna	340
Earth from the beginning of the Vaisavata Manvantaram to the time of Pandavas	345

Incarnation of Sri Shobhanadreesha	Part II Page I.
Earth described by Sidhantas	Before Adjunct I.
Gandabherunda } Incarnation }	Page 44 of Adjunct I
Sumeru ; its Kesara } mounts and Valleys }	Before Adjunct II
Sweta Dweepam in } Ramakala Ksheerabdhhi }	Page 7 of Correction.
Patalas in the Sidhantic Earth which were same in Ramakala and Pandava kala Earth and the per- sent one }	Page 4 of Appendix

CONTENTS OF ADJUNCT.

ADJUNCT.

Pages.	
1 and 2	Earth described by Brâhmin Siddhantam and Viuddha Vasishtha Siddhantam.
3 to 5	Description of Jumboo Dweepam
6 to 10	Siddhanta Snanam and Sri Vishnu Puranam.
11	Deduction I
12 to 14	Puranas
15	The time when the Earth became round and Siddhantic four lakes
16	The Siddhantic four lakes and fall of Ganga from Swargam, Bidabrinata and Swadu Ocean.
17	The Kuru Vansham, four lakes did not form in North Ocean.
18	Nine Khandas of Bharata Vansham. The three peaks of Sumeru The towns of Digpilas under them
19	Connection between Sri Vishnu Puranam and Viuddha Vasishtha Siddhantam How the Puranic four lakes were named by the Siddhantams The age of Brâhmin Siddhantam and other Siddhantams and the changes therein.
20	The changes on the Earth between those times The places where the sons of Vainavata Manu ruled
21	The Places where the sons of Ikshvaku ruled The mention of mountains and rivers in Sri Vishnu Puranam. The mistakes in previous map corrected Change of Ksheera Ocean
22	The time of formation of Sweta Dweepam in that Ocean The time of descent of the Ganga. Suuhala, Lanka, Romaka, Yânakoti, Siddhapura and Shubhaviata
23	The formation of the 8 islands. Paraseeka and Kumbhoji The time of Shubhaviata; Kunchana Bhoomi

- 24 Kunchana Bhoomi The circumference of the Earth
- 25 to 30 Conclusion
- 30 to 34 Deduction II
- 34 Bhadrashwa and Ketumala Vaishnavas
- 35 Description of the Earth in Sri Ramayanam
- 36 Designation of the countries of Northern Africa in Sri Ramayan and the formation of Southern America after Sri Rama
The description of the Western Hemisphere.
Pariseeka in Sri Ramayana and Pandava's time
- 37 Shakala Dweepam described in Sibha Parva was Yava Dweepam stated in Sri Ramayanam
Abbreviations
Gandhinadina Mount stated in Vana Parvam
Abbreviations
Lokiloka Mount
- 38 Do
Swarnabhoomi
- 38 to 39 The description of Jamboo Dweepam in Vayu Puranam
- 40 The statement in Vayu Puranam strengthens the statement hitherto made that the Vaishnavas in the Puranic Jamboo Dweepam were situated round the Earth
- 40 & 41 The description of Puranic Ilavrita, Bhadrashwa and Ketumala Vaishnavas in Vayu Puranam
- 41 to 43 Deduction III
- 43 The Gandabhairava Incarnation with nine heads
- 44 Do
- 44 & 45 The description of Jamboo Dweepam in Brahmada Puranam
God will bless those that learn the Ancient History of Bharata Vashu

ADJUNCT II

Description of Kesara mountains around Sumeru and valleys between them	1 to 8.
Genealogy of Vanaras	1 to 4.
A Correction	1 to 11.
Description of Swetadweepam	2 to 8.
Erratum	1.
Criticism on the Evolution Theory	1.
Appendix	1 to 5.

GOD WILL BLESS THOSE THAT LEARN
THE ANCIENT HISTORY
OF
BHARATA VARSHA.

SCRUTINIZED.

Bow to Lord Siva who is the sole Lord of the whole Universe, its Creator, Protector and in whom it enters at the end and being aloft on the farthest summit of the seven hilled Seshachalam and being in His Supremo Heaven which is farther of all the worlds is always at hand to protect any one when prayed

INTRODUCTION.

When I was a boy studying English at home I used to hear my teachers read to me from small histories that India has not got a history of its own, especially of ancient times. This is rather a vague remark, but I also believed in it and pondered over it the knowledge of our ancients. In my later years, when I was put to School in the Noble Collego at Masulipatam, I heard the same censures to our ancients. But instead of joining in them, I was grieved very much why such great people did not write their own history. This problem engaged me even after I was sent to Madras and put in the High School of Patchayappa's Collego by the Court of Wards, but while in the College I had some information regarding the history of our ancients, which elevated my mind and made me more inquisitive. After sometime my Tutor and Guardian Mr. Potts took me on a tour through Rajputana. On our return he gave me a history of Rya-athan by Colonel Tod. I was overjoyed to find in it the history of the Soorya Vamsa (Solar Race) from the earliest times. In addition to this, my private teacher and good friend Mr. A. V. Gopalacharari was telling me some very highly interesting facts concerning the dynasties of Southern India which rejoiced me very much. All these circumstances led my mind to be very speculative.

Even though I was very much pleased with the discovery of the ancient history of the Aryans in Podes Rajasthan I could not vote for the censures by the author upon the puranic history or agree with his inferences from the facts contained in them. Then I began to search for the sources from which Col Tod got his information. I took Sri Bhagvatam which I purchased in my tour, wherein I was told in my boyhood that the 9th Skandham contains a history of Sooryavamsha. My joy knew no bounds when in the course of studying the whole Bhagvatam I found not only the pedigree and history of Sooryavamsha but also of Somavamsha (Lunar Race) and also detailed histories of Swaryambhuva Manvantara the 1st Manvantara of the Creation, of the fourteen Manvantaras, of divisions of Earth into seven Dweepas or continents and Oceans and of many other important Dynasties. I continued the study of the same Puranam till I returned from Madras to Nuzvid in 1833. Then I thought why not compile a History of Aryans from this source. But I decided to consult other Puranas also. For this purpose I got most of the Puranas at Benares, when I went there on my tour with family in 1836. Then I drew pedigrees from all of them and I was overjoyed to find that they coincided in every thing differing only in the names mentioned, some being additional names to already existing ones. Then I began to search for a proper person to compose this great history in Sanskrit for the first time. I thought that if we have this great history first in Sanskrit, the noble language of Aryans, we may have it translated into English and other languages afterwards. It was not until two years after that I found the person and time to begin this great work. I, at last, selected the good pandit Sriman

Kidambi Gopala Krishnamacharyula gave and requested him to undertake this great work, to which he kindly consented and set to work at it with his heart and soul and composed the work naming it Sri Shobhanadrisha Vaibhavam in which the learned pandit described the history of our ancients elaborately in sweet verso having the Puranas for his source. I wrote this history in English for the use of those who want to read the history of our ancients in an abridged form describing most important facts from that history and also adding new information. I happen to find what was not in that great work. Therefore I commend this work to the public as containing all the important facts of the history of our ancients in compendium forms.

Authorities are stated in this work for every fact as far as possible. Any suggestion or criticism will be accepted with thanks and I will be ready to explain them.

In this work Antarbedi Bankat Lal Chowdhariji, my good and trusted clerk, helped me greatly in fair copying the original Manuscript and patiently correcting the proofs.



PREFACE.

INDIA WAS THE CRADLE OF MANKIND.

There were two prominent theories hitherto put forth as to the location of the place where the men were first created and lived. The first and the older one was the theory that the plateau in Central Asia near the source of the Oxus was the original cradle of man. The reasons put forth for this theory is that in Rig Veda the wars of Trutsus in Punjab and the Rivers of Punjab were described. Therefore the upholders of the theory suppose that the Aryans were first living in Central Asia and have migrated thence to India and have first settled in Punjab. My objections to the theory are as follows—If Rig Veda describes only the Kshatriya tribe of Trutsus and only those Rivers of Punjab we can uphold the above theory. But Rig Veda not only mentions the Kshatriya tribe of Trutsus of whom Dhodasa and Sudasa were Leaders but almost all the Sovereigns we come across in Puranic History from Swayambhuva Manu the first Emperor created by Brahma down to Shatanika the son of Janamejaya who ruled in the second century of the present Kali Yuga. As to the Rivers Rig Veda not only mentions the Rivers of Punjab but all the Rivers in Bharata Varsha (India) from Sindhu or Indus, Saraswati in Punjab and Ganga, Yamuna and Sarayu of Aryavarta to Kavery of Southern India (Kavery is called in Rig Veda as Marudrudha). Therefore this theory cannot stand for the reasons described above. The second theory was put forth later on by Mr B. G. Tilak in his book called 'Arctic Home in Vedas' in which he quotes many Hymns of Rig Veda which he says describe the climatological conditions of Arctic regions and hence he asserts the cradle of

man was the Arctic regions. My objection to this theory is as follows:—The meanings he gives to some of the Hymns are against the Text of the Hymns and the approved commentary of Shayana. Some Hymns, of course describe conditions of the Arctic Region. But we must not jump from this to the conclusion that the Arctic region was the cradle of man, because those that so describe are very few and a very large number of the Hymns describe India, her Sovereigns and Rishis and Rivers. As our ancestors lived even in the Arctic regions at later times i. e., about the beginning of the 7th Manvantaram as shown in this work, and they were going to the summit of Sumeru which is situated on the North Pole and the description of Arctic regions in the Rig Veda which was chanted by them being taught by Brahma cannot ascribe that their original home was the Arctic regions. Therefore the theory of Mr. B. G. Tilak will not stand. Now I put forth the theory that Bharata Varsha or India is the place where the first man was created and lived and the mankind flourished and I try to establish it as follows. My first reason is that Rig Veda as well as other Vedas describe mostly India and her Sovereigns, Secondly according to the Geologists India was the oldest formed country of the Earth. Further Manu's Code which was the oldest Code being composed by Swayambhuva Manu the first Emperor of the Earth describes India and not any other part of the world. It is stated in Sri Ayodhya Mahatmyam a part of Rudrayamala, that Swayambhuva Manu built that City and made it his first and the only Capital. It is also stated in Bhagavatam Skandham 3, that Swayambhuva Manu

residing in Brahmavarta the part of India between the Saraswati and Drushadwati met Kardama and gave his daughter, Devahooti, for his wife. From all the above reasons, I firmly believe that India was the place on the Earth where men were first created lived and originally flourished and it was from India they migrated to the other parts of the Earth.

THE PERIODS OF HISTORY.

The Historians of India have hitherto stated the following periods of ancient history:- 1. Vedic Period. 2. Brahmana Period, 3. Upanishad Period, 4. Smṛiti Period, 5. Puranic Period, 6. Epic Period of Ramayanam 7. Itihasa Period of Bharatam, They assign the time for each of these Periods according to their suppositions. Some even say that Sri Mahabharatam was older than Sri Ramayanam without stating any proper reason and having no regard to the tenor of the Texts. Now about these so called periods, they are no periods at all properly speaking for these reasons.

1. Vedic Period was no period because as I said before, the Vedas do not state the History of a particular period even though they were created by God at the time of creation of Brahma and given to him as stated in Purusha Sooktam of Vedas themselves, puranas and Sūrya Siddhantam. Chapter 12, they do not state any particular period of History but make reference to the sovereigns from Śvayambhuva Manu the first Emperor created by Brahma to Shatanika the son of Janamo jaya who reigned about the beginning of the second century of the Present Kali Yugam. Therefore, we

cannot say that Vedas relate to any particular period of History.

2. It is said in Vedas and Upanishads that Brahmanas and Upaishads were created along with the Vedas therefore we cannot assign a particular period to them. Of course, later from their creation by Brahma Rishis obtained them either from Brahma along with Vedas by inspiration or learned them by Yoga, and those Brahmanas or Upanishads were celebrated by their names or authorship as also the Hymns of Vedas. But even this period cannot be fixed with reason. Therefore no separate period of Brahmanas or Upanishads can be assigned and even if we do so by supposition of their publicity by the Sages it is useless for History.

3. As for Smritis the period of time which the Western scholars give them is incorrect. The Manu Smriti is the oldest Smriti as it was composed by Swayambhuva Mann, the first Manu and the first Emperor of the Earth created by Brahma about the beginning of the Kalpa. This fact is evident from the first few chapters of the Smriti. The other seventeen Smroties were composed later on at different times. It is useless if we fix time of their origin as it throws no light on the History of our ancients.

4. The Puranic Period was next assigned by the Western scholars which is also not correct. In fact all the Puranas were created by God in a mass along with the Vedas. But each of them have their separate date of publication. Even this forms a part of History of Litera-

ture but does not help in the knowledge of actual History or our ancients Vide Sri Matya Puranam Chapter 53, Stanzas 3 & 4

5 and 6 So with Sri Ramayanam and Sri Mahabharatam Sri Ramayanam is much older than Sri Mahabharatam being composed by Valmiki in 1012 th year of the reign of Sri Rama while Sri Mahabharatam was composed by Vyasa in the 3rd year of the reign of Yudhishtira i e, 3rd year of Kali, Yugam both are mentioned in the works themselves The Geologists, assign their own periods to the Ancient History, such as Stone Period, Wooden Period Bronze Period Steel Period etc They state that people on the Earth were originally rude and uncivilised and they first used stone implements and then gradually used the utensils of the above mentioned materials such as stone wood, bronze steel etc, as they developed in civilization To this conclusion they say that they have come from the implements of those materials they came across in different layers buried under the Earth This theory cannot stand in the face of Vedas themselves which state that our ancients from the very first Manu used Steel Arrows, Bows, Swords and drove on Chariots yoked by a pair of team of Horses Some people of the forest might have used the above implements But even the forest men were civilised, of whom we come across in the History of Sree Rama in the Treta Yugam passed described in Sri Ramayanam Such as Guha and in the history of Pandavas of Dwapara Yuga passed described in Sri Mahabharatam such as Udhishthira) Moreover the descendants of those

Kings who migrated from India to other parts of the Earth gradually degenerated and forgetting the high civilisation of their forefathers became uncivilised and nomadic, and their followers were using the above said utensils. The under-ground caves we come across in the Nellore District and such other places were those used by forest people which practice is in vogue among the natives of forests even now. Hence the deposit of the above utensils in the Earth leading which by excavations the Geologists came to wrong conclusions as stated above which cannot support the theory of Geological periods. Therefore setting aside all the above periods both of the Western Historians and the Geologists as they were the coinages of later minds, I will state here the periods of History of our ancestors as divided by the Puranas. They are as follows:- The History of our ancestors was divided into Six Manvantaras and twenty seven Mahayugas of the seventh Manvantaram which is the present one.

AUTHENTICITY OF PURANAS.

Before describing briefly the past six Manvantaras, and the present one, the seventh Manvantaram, I will state here the authenticity of Puranas which are very important for our ancient history. The Puranas are not believed to contain reliable history by the present day Historian. They are considered to relate unreliable fables. But they are equally reliable as the Vedas and relate authenticated and reliable history as they were created by God with the Vedas and formed part of them. I quote here below the authorities from Vedas for my assertion.

1. Bruhadaranyaka Upanishad.
2. Adharva Veda. 11 Kanda 9-24.
3. Adharva Veda Kanda 14., Anuvaka 1, Prasana
9, Mandala 12.

Gopada Brahmana of Sama Veda.

Chhandogyopanishad Chapter 7, Khanda

1, Stanzas 2 & 4.

do 2, Stanza 1.

All these authorities state that Brāhmaṇas, Upanishads, Puranas and Itihāsas were created by God along with Vedas. As for the mention of the Incarnations of God Narayana by the Vedas the following are the authorities. Sri Varaha incarnation Shātapada Brāhmaṇa 11-5-2-9-14-1-2-11.

Taittareeya Samhita and

Do Brahmana.

Sri Nrusimha Incarnation, Nrusimha Tapāneeyā Upanishad.

Sri Vamana Incarnation. Rig-Veda, Mandala 1
Sūktam 22.

~~Shatapada Brahmana; 1-2-5-to 7.~~

Sri Parashurama Incarnation. Shātapada Brāhmaṇa 14-1-11.

Sri Rama Incarnation. Rig-Veda, Mandala 10.
Sūktam 93, Ruk 14.

Sri Rama Tapāneeyā Upanishad.

Sri Krishna Incarnation. Sri Krishna Upanishad and Gopala Pōorvā Tapāneeyā and Uttara Tapāneeyā Upanishads.

I have already said that almost all the Sovereigns we come across in Purāṇas are mentioned in Vedas. Therefore Puranas are as reliable as the Vedas as they were created with the Vedas along with the Brahmanas and Upanishads. One may say that the Puranas bear the authorship of Sages and so were not created with the vedas. My reply is, not only the Puranas but the Upanishads, the Brahmanas and even the Vedic Hymns bear the authorship of Sages. The fact is Brahma received the Vedas, Brahmanas, Upanishads, Puranas and Itihāsas from God and taught them to the Sages. Therefore the fact that Puranas bear the authorship of the Sages cannot lessen them from the Vedas in reliability. One may say that Puranas disagree with each other. My reply is this. With regard to religion in Puranas they differ in the same way as Vedas with the object of praising the Deva they describe at a particular place and with the main object of creating in the minds of the readers the importance and reverence in that Deva. Moreover these Puranas were divided into three sects, Satvika, Raja-a and Tamasa (i. e, those that were related with calm mind by Brahma, those that were related with proud mind by him and those related with angry mood). Sri Bhagavadgita relates the above divisions of Puranas and says that only the Satvika Puranas must be followed by those who want to attain the Supreme Presence. In Padma Puranam, Uttara Khandam, the same thing is stated. It is also stated that the Rajasa Puranas praise Brahma most, Tamasa Puranas the Shiva, and Satvika Puranas Narayana, and He is the only supreme worshipped by those who want to attain

the Supreme Heaven, His eternal Presence. - But the Vedas, Brahmanas, Upanishads, Puranas, Itihasas, Smrutis and Surya Siddhanta all, in one voice, assert when the question of Supreme God came that Sri Narayana is the Supreme God and must be worshipped to obtain the Supreme Heaven. They also say that He is the only One Who is the Omnipresent and Allpervading.

As for the history, the Puranas differ very rarely. Some portion of the history of a Sovereign which is not stated in one Purana is related in another one. But they differ in relating the same history and in giving the list of Sovereigns. The reason is this:-In these eighteen Puranas each Puranam relates the history of a Kalpa or day of Brahma particularly. The present Kalpa or day of Brahma is called the Varaha Kalpa and is the first day of his fifty-first year. Sri Vishnu Puranam relates the history of Varaha Kalpa. Sri Bhagavatam though said to relate the history of Sarasvata Kalpa almost agrees with Sri Vishnu Puranam and relates elaborately that which is briefly stated therein. Therefore these two Puranas must be followed for the history of our ancients and those histories in other Puranas which do not disagree with these but contain new facts must be taken. Therefore the Vedas Brahmanas, Upanishads, Puranas and Itihasas were created by God and equally reliable as such. All the others but Vedas describe elaborately what is said in them briefly. The Brahmanas elaborate the ritual stated in Vedas. Puranas and Itihasas elaborate the histories briefly stated in Vedas. Of all the Puranas only

the Brahma Kaivarta Puranām describes the history of the first Kulpam. All the other Puranas state the creation of Bhoots and Elements and Brahma by God and pass on to the history of the Varaha Kulpam. The Upanishads elaborate the divine portions of the Vedas.

The art of writing in ancient times is believed by the modern scholars to have come to practice from the time when Mahabharatam was composed but in Sukraneeti, the art of writing is described in Chapter I stanza 313 and Chapter II, Stanzas 173 to 309, from 312 to 369 and from 370 to 384. This Sukraneeti was composed by Sukracharya, who was born at about the beginning of the 2nd Manvantaram, but the Puranas were not originally written, but were orally related as they are considered as sacred as Vedas. It is doubtful even Mahabharatam was written as that portion which relates to its writing is only seen in some copies. Sukraneeti relates at length the system of Government in ancient times.

A regular paper correspondence is described in it at length. Dramas are mentioned in Sri Ramayanam, Ayodhya Kanda, Sargas 69 and 83. Then those Dramas might have been written and played. We have only one Drama of those times at present, namely Sri Hanuman Natakam written by Sri Hanoomon. There is an Inscription of Sri Rama, bestowing to the Brahmans the town called Dharmaranyam, which is situated on the southern bank of the Ganges between Magadha and Kowshambi.

Authority:- Skanda Puranam, Dharmaranya Khandam of Brahma Khandum, Chapter 34.

Having established the authenticity of Puranas I will state the great periods of history stated by them which are only the real ones and should be followed.

MANVANTARAS.

To make myself clear I will explain what is a Manvantara. A Manvantara means the period in which a Manu and his descendants rule. I will now state the length of the period. One earthly year is a day and night of Devas (the Uttarayana the first six months from about the middle of Pushya i. e., January to about the middle of Ashadha i. e., July is the day of Devas when the Sun shines from the north of Equator and the Dakshinayana the other half of the year is the night of Devas when the Sun shines from the Southern side). I will quote an incident from Vedas which I think will be a novel thing to the majority of the public. It is generally believed that the Aryan belief was the stability of the Earth and the movement of the Sun round. But in Rig-Veda the stability of the Sun is mentioned

Authority:— Rig-Veda, Mandalam 1, Suktam 164, Ruk 2.

Therefore when we come across in Puranas that the Sun travels in Chariot yoked by seven horses we must understand that the seven coloured rays of the Sun were compared to seven horses and his globe to the chariot in which way the Shrayana commentator of Rig-Veda explains. In Surya Siddhantam too, where it is said that the Sun travels round the Earth we must understand that it was stated for men to understand and calculate the movements easily and the real meaning is that the Sun

spreads his effulgence in the way Shayana explains. Therefore the real theory of the Aryans is the stability of the Sun.

Now I go back to the period of time. Four thousand Deva years from the Kruta Yuga, four hundred the Sandhi (previous to the Yuga) and so long a time the Sandhyamsha (after the Yuga). Three thousand Deva years form the Treta Yuga, three hundred years the Sandhi before the Yuga and such a period the Sandhyamsha after the Yuga. Two thousand Deva years form the Dwapara yuga and two hundred the Sandhi before it and so long a period the Sandhyamsha after it. One thousand Deva years form the Kali-Yuga, one hundred years the Sandhi before the Yuga and so long a time the Sandhyamsha after it. These four Yugas with Sandhis and Sandhyamshas that is twelve thousand Deva years form one Mahayugam. Seventy-one Mahayugams form a Manvantaram. Fourteen Manvantarams form a Kalpa or day of Brahma. So long a time is his night. Six Manvantarams have passed in the present Kalpa which is called the Varaha Kalpa which is the first day of his fifty first year. (This fact we will find in Surya Siddhantam Chapter 1, Stanzas 20, 21, Sri Vishnu Puranam Ansha 1, Chapter 2. Stanzas 26, 27, 28, and Sri Bhagavatam, Skandam 3, Chapter, 11; Stanzas 30 to 36). The Seventh Manvantaram is proceeding and twenty seven Mahayugams have passed and the twenty eighth is continuing in which Kruta, Treta and Dwapara Yugas have passed with Sandhis and Sandhyamshas and Kali Sandhi is proceeding. At the end of each Manvantaram a Deluge

occurs in which all the Trilokya, i. e., all the three worlds with Dhruva perish and the worlds above remain (Surya Sidhantam Chapter 1, Stanza 18). At the end of the Kalpa all the worlds perish (Sri Bhagavatam, Skandam 3, Chapter 11, Stanzas 22-31 and Sri Venkatachala Mahatmyam of Varaha Puranam, 1st Part, Chapter II).

The lineal measurements used by the Aryans were as follows:- Vayu Puranam, Uttara Khandam, Chapter 39, from Stanzas 93 to 193 numerical measurements, and from Stanzas 115 to 126 measurements of distance.

Vayu Puranam,	Sri Ramayanam,	Brahmanda Puranam
Uttara Khandam,	Yuddha Khandam,	Upasamhara
<u>Chapter 37.</u>	<u>Sarga 28</u>	Patham, Chapter 2,
		<u>Shloka 93.</u>

One	hundred hundred	One
ten	thousand=	ten
hundred	hundred lakhs	hundred
thousand	or Crore	thousand
ten thousand=	hundred thousand	ten thousand=
Ayutham	crores=	Ayutham
hundred thousand=	lakh Crores	hundred thousand
Niyutham	or shanku	Niyutham
hundred thousand=	hundred	hundred thousand
	thousand shanku=	tens=
Arbudam or Koti	Maha Shanku	10 Lakhs or
		Priyutham
ten crores=	hundred thousand	thousand crores
Arbudam	Maha shanku=	thousand crores=

hundred crores=	Brundam	Padmam
Arbudam	Hundred thousand	Lakh crores=
	Brundams=	
thousand crores=	Maha Brundam	Madhyam
Kharvam	hundred thousand	
	Maha brundams=	
ten thousand crores=	Padmam	
Nikharvam.	hundred thousand	Padmas=
hundred thousand crores=	Maha Padmam	
Shanku.	Hundred thousand Maha	
	Padmams=	
thousand into thousand	Kharvam	
into ten crores=		
Samudram.	hundred thousand	Kharvams=
thousand into ten	Maha Kharvam.	
thousand crores=		
Madhyam.	Hundred thousand Maha	
thousand into 20thou=	Kharvams=	
Sand crores=	Samudram.	
Antam.		
crore into crore into	hundred thousand	samudrams
thousand=Parardham	Jagham	
Two Parardhams=Param	hundred thousand	Jaghams=
hundred Parardhams=	Mabougham.	
Paridrudham.		
thousand Parardhams=		
Paripadmakam.		

Measurements of distance by the ancients.

Primal measurement was=

Paramanam.

8. Paramanams=1 Trasarenu ie., Padmarenu.

8. Trasarenu=1 Ratharenu.

- 8 Ratharenus=1 Balagi
 8 Balagras=1 Viksha
 8 Vikshas=1 Yooka
 8 Yookas=1 Yava.
 8 Yavas=1 Inch
 12 Inches=1 Vitastha
 21 Inches=1 Arathu
 24 Inches=1 Hastha (hand)
 2 Arathnis=1 Kishku
 96. Inches=1 Dhanussa

Which is equal to Danda, Yuga and Nali

30 Dhanussus=1 Nali

2000. Do =1 Gavyooti which is equal to 2
Koss

8000 Do =1 Yojanam

1000 Yojanams=1 Deva koss

Authority -Yagu Puranam, Ultra Khandam,
Chapter 39, from Stanza 117 to 127 and

Brahmanda Puranam, Upasambhara Padam,
Chapter 2, stanza 117 to 127

END OF THE PREFACE

MAHA SRUSHTI

(Or the creation beginning with Bhootas or
Elements and ending with Brahma).

The first great period or the first Manvantaram
called the Swayambhuvan Manvantaram

Kind God being even in His Supreme Heaven
which is everlasting and always served in every way by
His celestial attendants, like Vishwakshena, Garuda,
Ananta and others and enjoying pleasure with His

estial Queens, Sri Devi, Bhoo Devi and Neela Devi, and perceiving the whole Univerro that dwindled into a lump at the end of the great Deluge after Brahma's lifetime and lying in Him unable to act and knowing Him and thus obtain Moksham or His Supreme Presence was not pleased, like a father who has some prodigal sons.

Therefore he wished to give bodies to the souls according to Karma lying in Prakruti which is in Him and thus give them chance to obtain His Presence by knowing Him. Accordingly he began to create. For this purpose He stood with innumerable heads hands and feet occupying the whole space below the supremo Heaven and standing even there for some distance.

Authority:-Rig Veda, Mandalam X, Sooktam 90, Suk 1, and Sri Bhagavatam, Skandham 3, Chapter 7, Stanza 22

Then He incarnated as Virat Who is the same as Vasudeva the first Vyubam described in Soorya Siddhantam Chapter 12 Stanza 13.

Authority:-Rig Veda, Mandalam X. Sooktam 90, Suk 1, and Sri Bhagavatam Skandham 3, Chapter 7, Stanza 22.

Then God Vishvaroop (He who stood with many heads, hands and feet) brought out the Prakruti in Him and gave it to Vasudeva to create. Then Virat or Vasudeva first creating a Lokam or world called Vaikuntha inside the Prakruti and staying there began to create. He created an element called Mahat from Prakruti from Mahat He created another element called Ahankara which was divided into Vaikarika, Tejasa and Tamasa.

From Vaikarika He created Devas guarding the Indrias or the senses and manas or mind. From Tejas He created the ten Indrias (Five sensitive senses i. e. Seeing, Smelling, Touch, Taste, Hearing) and five senses which act i. e. Talking, hands, legs, anus and the genital organ. From Tamasa Akasha, from Akasha Vayu, from Vayu Tejas or light were created. These Akasha Vayu and Tejas are the primal elements of those that are seen now. So far was the creation of Vasudeva or Virat.

Authority Sri Bhagavatam, Skandham 3, Chapter 5, Stanzas 29 to 33 and Soorya Sidhantam, Chapter 12 Stanza 13.

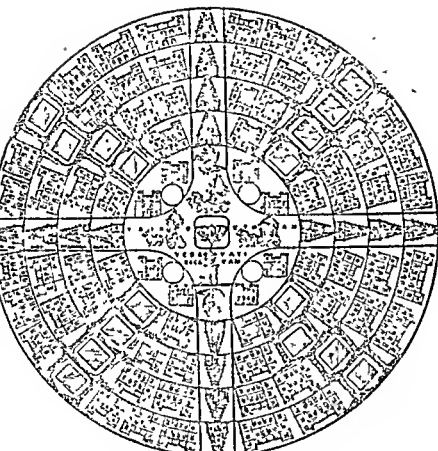
Then He encircled one over the other i. e. Vayu over Tejas and so on.

Authority:- Sri Vishnu Puranam Amshah, Chapter 2.

This is first Vyuha or Incarnation of God who resides there (Vaikuntham) with His two queens Sri Devi and BhooDevi and all the celestials like Vishwakshen, Garuda and Ananta etc, until the end of Brahma's lifetime. His world or Vaikuntha Lokam was described at length in Padma Puranam Uttara Khandam Chapter 229, Stanzas from 43 to 80.

The Second Vyubham or Incarnation called
SANKARSHANA.

Then that Vasudeva incarnated as Sankarshana as white as his Panchajanya (Shankh) and creating a Lokam called Vishnu Lokam in the element of Tejas and residing there with Sri Devi and His celestials described above first created water which occupied the whole space inside the element of Tejas.



Authority - Padma Purānam Utaara Khandam

Chapter 223 stanzas from 80 to 119 and Soorya Sid-

... a lokam in Brahmandam
called Vaikuntam which is 16 crores of Yojannams below
the Kailasa Lokam resided there with His queens and all

His attendants like Vishwaksena Garuda and Ananta created by Him.

Authority:-Sri Brahma Vaivarta Puranam Prakrut Khandam Chapter 2. Stanzas, 57 to 59. Skanda Puranam Kasi Khandam, Poorva Khandam, Chapter 23 Stanza 22 and Chapter 6, Stanza, Krishna Janma Khandam, Chapter 4, Stanza 77.

This was the Lokam where Sanaka and Sanandana went as described in Sri Bhagavatam, Skandham 3, Chapter 15.

Then Aniruddha created Shiva with five heads from his left side.

Authority.-Brahma Vaivarta Puranam, Brahm. Khandam, Chapter 3 Stanza 18.

He then created Durga. Author:-Brahma Vaivarta Puranam, Brahma Khandam, Chapter 3, Stanzas 70 to 87. Then he ordered Shiva to marry her but Shiva requested Him to allow him to remain unmarried as he wants to lead a secluded life. Then God Aniruddha consented and ordered Durga to remain in Go Lokam until the Varaha Kalpa when she would born to Daksha and marry Shiva.

Authority:-Brahma Vaivarta Puranam, Brahma Khandam, Chapter 6 St. 55 to 58.

Then He created Brahma with four heads from His navel and Savitri as white as conch from his tongue.

Authority:-Brahma Vaivarta Puranam, Brahma Khandam Chapter 3 Stanzas 30 to 32 and Chapter 4 Stanzas 1 to 3.

Sri Bhagavatam Skandham 3, Chapter 8, Stanza 14.

Soorya Siddhantam Chapter 12 Stanza 20.

Then God Aniruddha gave Nundi one of the bulls created by him to Shiva and sent him to Knilasa Lokam which He created 27 crores of Yojanams below Go Lokam.

Authority:-Brahma Vaivarta Puranam, Brahma Khandam Chapter 5, Stanza 46.

Skanda Puranam Kasi khandam Chapter 23 Stanza 22.

Then Aniruddha gave to Brahma one of the swans created by him for his vehicle and Savitri as his wife. Then Brahma went to Satya Lokam and began to create.

Authority:-Brahma Vaivarta Puranam, Brahma Khandam, Chapter 6 Stanza 2 and Chapter 5 Stanza 48.

Then Aniruddha went to Golokam which was created at first by Him 27 crores of Yojanams above Kailasa Lokam and stayed there in the form of Sri Krushna in blue hno with two hands and holding a flute in a hand. Then He created Radha and Lakshmi and accepted them as His Queens and Sarasvati in another form, also became his Queen. Then He further created Gopas (Shepherds) Gopees (Shepherdesses) to be attendants on Him and on His Queens.

Authority:-Brahma Vaivarta Puranam, Brahma Khandam Chapter 5 Stanzas 18 to 43 Krushna Janma Khandam Chapter 5 Stanzas 114 and 115 Chapter 6 Stanza 184, Skanda Puranam as stated above.

The Royal palace here contains sixteen courts and doors built of gems,

Authority:-Brahma Vaivarta Puranam Sri Krushna Janma Khandam, Chapter 5,

Golakam is above all the Lokams and is oval and in the shape of a long pepper and has towns containing gomed buildings. It is one crore of Yojanams wide and one hundred crores yojanams long. It is encircled all over first by a Mountain called Sharas-hrunga then by a river called Vraja and garden called Brundavana then by Rasamundala is the play ground for Sri Krushna, His Queens and Gopess.

Authority:-Brahma Vaivarta Puranam Prakruti Khandam, Chapter 54 Stanzas 16, 18, 19, 20

Sri Devi and Radha are of the hue of white champaka flower.

Autho:-Brahma Vaivarta Puranam, Prakruti Khandam, Chapter 35, Stanzas 6 to 10. As he created one Lokam down the other as mentioned above, he pressed down the water which filled the Brahmandam and formed vacuum for the above Lokams.

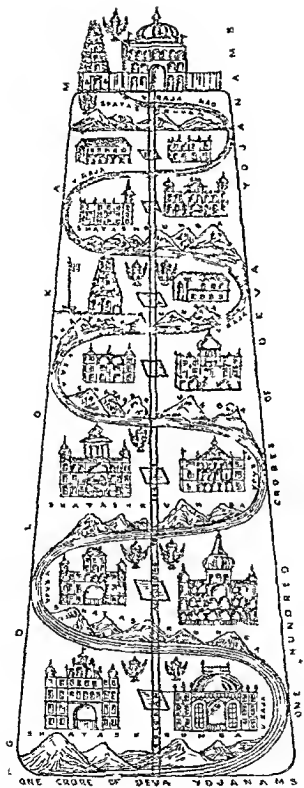
50-(27 plus 16)=7 crores of Yojanams.

Sweta Dweepam is 50 crores of Yojanams below Golakam.

Authority:-Brahma Vaivarta Puranam, Prakruti Khandam, Chapter 54, Stanza 15 and Krushna Janma Khandam, Chapter 4 Stanza 79.

Vaikuntham is 8 crores of yojanams above Satya Lokam which is 1 crore of yojanams below Sweta Dweepam. Kailasam is 16 crores of Yojanams above Vaikuntham.

Authority:-Skanda Puranam, Kasi Khandam, Puria Khandam, Chapter 23, Stanzas 20 to 22.



ONE CRORE OF DEVA YOJANAMS

Stanzas 20 to 22 and Brahma Vaivarta Puranam
Krushna janma Khandam, Chapter 4, Stanzas 52 to 54.

SWETA DWEEPAM.

He at last created Sweta Dweepam on the north
of Jalodadhi or mass of water mentioned above.

Authority:-Brahma Vaivorta Puraoam, Brahma
khandam, Chapter 28, Stanza 69.

Sri Kristna janma Khandam Chapter 4, Stanza 73.

He stays there with His queens Sri Devi, Sara-
svati, Ganga and Tulasi and His celestial attendants.

Authority:-Brahma Vivarta Puranam, Brahma
Khandam, Chapter 28, Stanza 69, Sri Krushna Janma
Khandam, Chapter 4, Stanza 73. and Prakruti Khandam,
Chapter 12, Stanza 1.

Of these Tulasi is the incarnation of Sri Devi
and came to this Lokam in the second Kalpam which will
be explained hereafter.

These Lokas i. e. Kailasam, Vaikuntham and
Sweta Dweepam revolve round each other thus: Kailasam
revolves round Golokam, Vaikuntham revolves round
Kailasam and Sweta Dweepam with all the worlds below
it revolves round the Vaikuntham. These four Lokas i. e.
Golokam, Kailasa Lokam, Vaikuntha Lokam, and Sweta
Dweepam do not perish or be affected by the Deluge at
the end of the Kalpam or Brhama's day but stay unaffected
until the end of Brahma. Sri Aniruddha having created
thus ordered Brahma to do further creation and going to
his Lokam in the midst of Brahmandas off stays there
giving light to all of them while they all revolve round
Him.

Authority.—Soorya Siddhantam, Chapter 12, Stanzas 14 to 19 and Bhavishyat Puranam, Pratisarga Parvam, Chapter 25, from Stanza 26 to the end of the chapter.

In this chapter it is said that Brahma meaning our Brahmandam revolves round a Zodiac. This is not our Zodiac as thirteen signs were mentioned whereas our Zodiac contains only twelve Makara and Nakra were mentioned in the former whereas only Makara was mentioned in our Zodiac. Makara in the former which represents a sea monster (sea Elephant) as in Makaralaya and Nakra a crocodile. Crocodiles do not live in the sea or ocean. Then the Zodiac mentioned there is the one formed by the Brahmandas in the same way as the 27 stars from our Zodiac. These Brahmandams are some of those innumerable ones which revolve round Apiruddha.

End of the Mahashruti.

TULASI.

In the beginning of the Kali Yugam of the first Mahayugam of the first Kalpam there was a quarrel between Sarasvati and Ganga the Queens of Narayana residing in the Sweta Dweepam. Then Sri Devi tried to appease them. But they got enraged and cursed not only each other to go out of the Lokam but also Sri Devi. Accordingly in the same Kali Yugam Ganga descended to Swargam and flowed there as a celestial River. Sarasvati was born to Brahma from his mouth. Then Brahma loving her wished to have cohabitation when his sons the Prajapatis abhorred the idea and hindered him. Brahma became a Mruga or buck and Sarasvati a Roki or doe to have cohabitation in the guise. While they were cohabiting Shiva induced by Prajapatis cut off the head

of Brahmā and the hinder part of Rohi. Then they left those bodies and were married in their natural form. Afterwards Sarasvati flowed as a river from Satyalokam to Swargam and in Earth as well in the 4th Manvantaram. Sri Devi was born in the same Kali Yugam to a king called Dharmadhwaaja and was named as Tulasi. She was married by Shankhachooda an Asura who was Sridama attendant of Sri Krishna in Golokam and born so by the curse of Radha in Golokam when he prevented her going to Sree Krishna while He was enjoining pleasure with a Gopi called Viraja, and has an Amsha or power of Vishnu. As he won Devas he was killed by Shiva by the help of God Narayana. Tulasi entered fire and born again in the beginning of the Kali Yugam of the second Mahayugam of the same Kalpam to an Asura called Kalanema. Shankhachooda was born again in Lavana Samudra or the Salt Ocean under the name Jalandhara after the churning of the Milky Ocean which took place in the Kruta Yugam of the Second Mahayugam of the first Kalpam. They were again married. As Jalandhara won the Devas, Shiva again killed him with the help of Narayana. Then Tulasi again entered fire and going to Sweta Dweepam became there the Queen of Narayana.

Autho:—Brahma Vaivarta Puranam, Prakruti Khandam, Chapter 6 and 13, 15 to 20 and Padma Puranam, Uttara khandam from Chapter 96, to Chapter 104.

She incarnates as Tulasi tree in the milky ocean in any off Kruta Yugam of every Kalpam when the Milky ocean is churned.

Authority:—Padma Puranam, Uttara khandam, Chapter 233.

Visrushti or the various creation by Brahma.

Authority:-Brahma Vaivarta Puraṇam, Brahṁa Khandam, Chapter 7.

Aniruddha having done the above creation and staying in the midst of all the Brahmandas again entered each Brahmandam and reclined on His Sesha on the massive water below the Sweta Dweepam. Then He was of Vishva-roopa having many heads hands and feet. Then Brahma again came out of the Lotus which was issued out of His navel.

Authority:-Brahma Vaivarta Puranam, Prakruti Khandam, Chapter 3, Stanza 48 and Sri Bhagavatam, Skandham 3, Chapter 8, Stanzas 14, 15, 24, 25.

Brahma having been enjoined by God Aniruddha to create, began the creation in various ways in the vacuum formed by God in the Andajalam below the Sweta Dweepam. He first created his Lokam called Satya Lokam under the Jalodadhi mentioned in Sweta Dweepam one crore of yojanams below Sweta Dweepam;

Authority:-Brahma Vaivarta Puranam, Sri Krushna Janma Khandam, Chapter 4 Stanzas 53 and 54.

Then he created a Shiva Lokam above His Lokam between the Jalodadhi or Andajalam and His Lokam for the residence of Shiva who was Shiva of Kailasa Lokam incarnated to Brahma from the middle of his brows

Authority:-Vayu Puranam, Uttara Khandam, Chapter 39, Stanza 230 and Brahma Vaivarta Puranam, Prakruti Khandam, Chapter 3 Stanza 49, Sri Bhagavatam, Skandham 3, Chapter 12, Stanzas 6 to 14.

Authority.—Śrī Bhagavatam, Skandham 5, Chapter 29
 Stanza 1.

Chapter 39, Stanza 230 and Brāhma-vivarta-Tuṣṭānām,
 Prakṛutī Khandam, Chapter 3 Stanza 49, Śrī Bhagava-
 tīm, Skandham 3, Chapter 12, Stanzas 6 to 14.

Vishnu Lokam II.

— Then Brahma created another Vishnu Lokam in the same meridian with his Satya Lokam. God incarnated as Vishnu and resides in this Lokam with his queen Sri Devi and His attendants Vishwakshena, Garuda, Ananta and others. The Royal Palace here is of sixteen courts.

Authority:—Brahma Puranam, Chapter 65.

This Lokam and Shiva Lokam revolve round Satya Lokam. Six crores of Yojanams under Satya Lokam He created Tapo Lokam where the Devas called Virajas reside. Four crores of Yojanams under it He created Janh Lokam where the Sages Sanaka, Sanandana, Sanaatana and Sanatkumara and the Manus reside. Two crores of Yojanams under it He created Mahar Lokam where Prjapatis that live until the end of the Kalpam reside. All the above Lokas remain until the end of the Kalpam or Brahma's day.

Authority:—Vishnu Puranam, Amsa 2, Chapter 7.

Then He created Dhruva's Lokam one crore of yojanams below Mahar Lokam above all the Trilokya or the three worlds Swargam, Bhuva and Bhoo where Dhruva created by Brahma stays.

Authority:—Brahma Vaivarta Puranam, Chapter 7.

This Dhruva lived throughout the 1st. Manvantaram. Then Brahma created the four Lokams Amaravati of Indra, Agni's, Dharma's and Kasyapa's Lokas and arranged them to revolve round Dhruva.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 23,
Stanza 1.

Then He created the Lokas of eight Dikpals or the Devas ruling the eight sides of the Triloka. They are Devadham of Indra in the east, Samyamam of Yama in the south, Nimlochan of Varuna in the west and Alaka of Kubera in the north.

Authority —Bhagavatam, Skandham 5, Chapter 21.
Stanza 6

Then He created the Sun etc.

The Sun is 1 lakh of yojanams above the Earth.

The Moon do do

Small Stars

with Abhijt 3 lakhs do „ the Moon

Budha 2 „ do „ the Stars

Sukra do „ Budha

Angaraka do „ Shukra

Brubhaspati do „ Angaraka.

Sani do „ Bruhaspati

Then the 27 stars with Abhijt form
ing the zodiac are situated „ Shani.

Seven Sages 11 lakhs of yojanams „ do

Dhruva 15 do „ the Sages.

Authority.—Sri Vishnu Puranam. Amsha 2, Chapter 7.

Sri Bhagavatam, Skandham 5, Chapter 22.

He created the Lokas of Rahu and Ketu 10000 yojanams below the Sun.

Authority:—Sri Bhagavatam, Skandham 5,
Chapter 21, Stanza 1.

Distances from the Sun to the Planets.

Astronomy of to day by Dalmage, page 47.

Mercury about 36,000 000 miles or 45,00,000 Y. or 125 D.Y

Venus „ 67,200,000 „ or 81,00,000 „ 2,100 „

Earth about	92 900,000 miles or	1,16,12 500 Y.	2,903 D Y
Mars	„ 141,500,000 „	or 1,76,87,500 „	4,421 $\frac{7}{8}$ „
Jupiter	„ 483,300,000 „	or 6,04,12 500 „	15,103 $\frac{1}{2}$ „
Saturn	„ 886,000,000 „	or 11,07,50,000 „	27,687 $\frac{1}{2}$ „
Uranus	„ 1781,900 900 „	or 22,27,37,500 „	55,684 $\frac{3}{8}$ „
Neptune	„ 2791,600,000 „	or 34,89,50,000 „	87,237 $\frac{1}{2}$ „

Diameters of the Sun and Planets.

Astronomy of to-day by Dalmage Page 31.

Soorja (Sun)	866,540 Miles	1,08,317 $\frac{1}{2}$	Y.
		About 27 D. Y.	
Shani (Saturn)	73.125 „	9,140 $\frac{5}{8}$	„
		About 2 $\frac{1}{4}$ D. Y.	
Brubhaspati (Jupiter)	87,380 „	10 922 $\frac{1}{2}$	„
		About 2 $\frac{1}{2}$ D. Y.	
Angaraka (Mars)	4,332 „	541 $\frac{1}{2}$	„
		About $\frac{1}{2}$ D. Y.	
Shukra (Venus)	7,826 „	971 $\frac{1}{4}$	„
		About $\frac{1}{4}$ D. Y.	
Budha (Mercury)	2,765 „	345 $\frac{5}{8}$	„
		About $\frac{1}{16}$ D. Y.	
Bhoomi (Earth)	7,918 „	969 $\frac{3}{4}$	„
		About $\frac{1}{4}$ D. Y.	
Abhijit (Uranus)	34,900 „	4,362 $\frac{1}{4}$	„
		About 1 D. Y.	
Vishwajit (Neptune)	33,900 „	4,112 $\frac{1}{2}$	„
		About 1 D. Y.	

Circumferences.—

Soorya	340,425 Y.	About 87 $\frac{1}{2}$	D. Y.
Shani	28 726 „	„ 7 $\frac{1}{2}$	„
Brubhaspati	34,327 „	„ 8 $\frac{1}{2}$	„

Angaraka	1,701	Y	Abont	$0\frac{3}{4}$	D. Y.
Shukra	3,074	"	"	$0\frac{3}{4}$	"
Budha	1 085	"	"	$0\frac{1}{4}$	"
Bhoomi	3,109	"	"	$0\frac{3}{4}$	"
Abhijit	13,995	"	"	$3\frac{1}{2}$	"
Vishwajit	12,924	"	"	$3\frac{1}{2}$	"

Distances from the Earth or Sun to the Stars —

Astronomy of today by Dalmage page 280

Alpha Centauri to } is about $4\frac{1}{4}$ light years
the Sun or Earth } 25 000000 000000 Miles
3125,00,00,00,000 Yoj.

Sirius to the } is about $8\frac{1}{2}$ light years
Sun or Earth } 50,000000,000000 Miles
6,250,00,00,00,000 Yoj.

Vega to Sun or Earth is about 32 light years
175,000000,000000 Miles
21875,00 00,00,000 Yoj

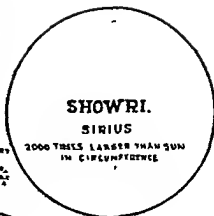
Arcturus (Swati) } is about 100 light years
to the Sun or the } 585,000000,000000 Miles
Earth } 731.5,00,00,00,000 Yoj

The distance from the Earth to the Ursa Major or The Seven Sages is 25,00,000 of Deva Yojanams according to Puranas which is even converted into Human Yojanams and which multiplied by 500 which is the size of the Humans of those times in excess of the Humans of the present time comes to 5 Shankoo which falls short of the distance from the Earth to Arcturus or Swati which is near to The Seven Sages, but there are differences in celestial distances even in Puranas such as the distance from the Moon to the Small Stars is only one Lakh in Vishnu Puranam but in Bhagavatam it is

SATURN



JUPITER



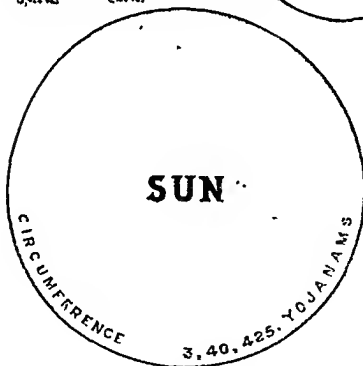
NEPTUNE

URANUS

EARTH

MARS

MERCURY



SUN

three lakhs The distance from the Saturn to The Seven Sages is two lakhs and from the Sages to Dhruva it is one lakh in Vishnu Puranam In Bhagavatam the distance from the Saturn to The Seven Sages is eleven lakhs and from the Sages to Dhruva is thirteen lakhs Therefore in some Puranas and in some parts of them which are not yet published or which may get out of my sight the distance from Saturn to the Sages may be longer Therefore we may accept the distances from the Earth to the Stars given in the book called Astronomy, of to-day by Peck

Sirius is about two thousand times of our Sun in circumference It has a companion of 10th Magnitude which revolves round it in a period of 50 earthly years and is equal in distance from it as Uranus is from our Sun

Procyon has a companion which revolves round it in about forty earthly years

Page 363 of Astronomy of to-day

Circumferences of the Stars —

Soorya or sun	8 40,425 Yoj
Showri or Sirius	3,40 425 X 2 000 = 68,08 50,000 Yoj
Vega or Gandharvati	68,08,50,000 X $3\frac{1}{2}$ = 238,29,75 000 „
Swati or Arcturus	238,29,75,000 X $3\frac{1}{2}$ = 794,32,50,000 „
Showri's companion	revolves round it in 50 years
Procyon or Tejovati	„ „ 40 years

Therefore Procyon is $\frac{1}{10}$ th lesser than Showri in circumference

Therefore the circumference is 6,80 85,000

Persus or Alaka is also about $2\frac{1}{2}$ inches from Sirius or Showri

Therefore it is in same distance to Showri as Vega is to Swati i.e., 73125 00 00 00,000

Therefore it is 73125 00 00 00 000 Yojanams from Showri Its 3 big Stars are about half the size of Procyon or Tejovati The Seven Stars of The Great Bear or The Sapta Rishis are about the size of the Swati or Arcturus

The Four Stars which are the Lokas of Indra, Agni, Dharma and Kashyapa which revolve round Dhruva are bigger than the Stars or Lokas of The Sapta Rishis

Dhruva Lokam or the North Polar Star is the largest of all the bodies in the Trilokya which comprise all the worlds below it

Mahar Lokam is larger than all the Trilokya

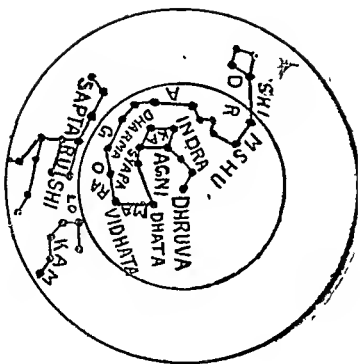
Jana Lokam is larger than the Mahar Lokam and so on Every Lokam above is larger than the Lokam below

Agastya or Canopus is a little over the horizon than Centaurus

Therefore it is about 26 billions from the Earth, its circumference is the same as Procyon or Tejovati

The two big Stars castor and Pollux of Jemni or Mithunam are the Lokas of Asvati Deva The other two on the other side are the Lokas of Star Goddess Poonarvasu

The Shimshumaram of the Aryans is called by the modern Astronomers as Drago But the Aryans combine the Ursa Minor and Ursa Major or The Sapta Rishis with the Drago of the modern Astronomers In Sri Bhagavatam, Skandham 5, Chapter 23, it is said that Shimshumaram has its head downwards and coiled



which are the Lokas of Vishvadevas. The distance from the Earth to the Sun is one lakh of Yojanams. Rahu and Ketu are ten thousand Deva Yojanams below the Sun. Therefore Rahu and Ketu (or the Hydra) are ninety thousand yojanams above the Earth.

In Sri Bhagavatam, Chapter 22, it is mentioned that the Stars stated to be three lakhs of yojanams above the Moon are twenty-eight with Abhijit. It seems that these are the twenty-seven Stars forming the zodiac and Abhijit. But the names of the Stars are not stated therein.

These measurements in the Brahmāṇḍam are by the measurements of Devas which are four thousand times of the Human measurements.

Authority.—Vayu Puranam, Uttara Khandaṁ, Chapter 39, Stanzas 127 to 136.

In Chapter 23 the names of the stars are given and their position is stated next to The Seven Sages. Therefore the twenty-seven stars stated above are smaller stars different from twenty-seven stars which form the zodiac and they are situated immediately down the Dhata and Vidhata. Twenty-seven stars stated to be above the Moon are most probably the Lokas of Goddesses of the twenty-seven stars forming the zodiac and those Goddesses who both staying on the spheres forming twenty-seven stars or lokas which form the zodiac below Dhata and Vidhata and above all the Planets and also stay at the same time in other forms on those small spheres forming the twenty-seven stars above the Moon in order to be near Chandra or Ditya of Moon their husband.

Chandra stays in a Lokam called Vihhavarī which is situated in the Aldebaran, the principal star of the Rohini constellation.

In Sri Bhagavatam Rudra is stated above Shukra. The distances of the Seven Sages and Dhruva stated here are from Sri Bhagavatam. The distances stated in Sri Vishnu Puranam are one lakh of yojanams for each. The order of the Planets is rejected as it is against Sri Vishnu Puranam which is followed here. The distances from Sri Bhagavatam is adopted as the distances in Sri Vishnu Puranam is stated lesser than those in Sri Bhagavatam for the sake of brevity. The distances of smaller stars above the moon is from Sri Bhagavatam.

Abhijit is with the twenty seven stars stated to be above the Moon. But in the commentary of Veera-raghavacharya it is said that in Vedas it is said that Abhijit is above to the constellation of Uttarashadha. Therefore this Abhijit forms the southern part of Makaram and is situated south of the Shravanam in the 28 constellations of stars above the Planets. In the smaller group of 28 constellations situated above the Moon hence nearer to the Earth it is situated in the same place. In chapter 23 the farther stars are also stated at last.

Tejovati of Agni in the south-east, Krushnangana of Niruti in the south-west, Gandhavati of Vayu in the north-west and Yashovati of Ishanya in the north-east.

Authority.—Vayn Puranam, Poorva Khandam, Chapter 34, Stanzas 81, 87, 89, 91.

Skanda Puranam, Kasi Khandam, Poorva Khandam, Chapter 10 to 14 inclusive.

The Devas governing these Lokas were all created by Brahma.

In Rng Veda, Mandalam X, Suktam 90 it is the creation by God stated as only through Brahma as stated in Soorya Siddhantam, Chapter 12, Stanzas 22 and 24.

Then he created the Lokam called Showri (Suins) South-east of the Brahmandam under Tejovati. This Lokam is the place where the incarnation of the God guarding the Manvantaras reside.

SHOWRI.

In both the places above mentioned Showri Lokam is not mentioned but only Sri Vaikuntham and Narayana Lokam are mentioned; but we can plainly see that it was Showri Lokam on these grounds.

In Ayodhya Mahatmyam the Vaikuntham mentioned is not the Paramapadam as Brahma or any other Devas cannot go there. It is not Sri Vaikuntham of Sri Vasudeva in the Prakruti as it also cannot be reached by Brahma and other Devas. For the same reason it is neither Sri Vishnu Lokam of Sri Sankarshana or the Lokam of Sri Aniruddha. It is not the Sri Vaikuntham inside the Brahmandam as it contains seven courts whereas only four gates are mentioned on the four sides of a court for the Vaikuntham in Ayodhya Mahatmyam and that Brahma went there with Swayambhuva Manu. It is not the Sri Vishnu Lokam in the Brahmandam as that Vishnu Lokam contains sixteen courts. Moreover it is not changed by the Deluges at the end of the Manvantaras as Showri's Lokam does change. For the same reason, it is not the Sweta Dweepam. Moreover the capital in Shweta Dweepam is Airavati whereas the capital

of the Sri Vaikuntham mentioned in Ayodhya Mahatmyam is Ayodhya. Therefore Sri Vaikuntham mentioned in Ayodhya Mahatmyam is Showri Lokam which is inside the Trilokyam hence changed in the Deluges at the end of the Manvāntarās.

Yagnya was the incarnation of God guarding the first Manvāntaram and he acted as Indra also and resided in Swargam and the Earth.

At the same time there was another incarnation of God called Vaikuntha residing in the Showri Lokam as mentioned in the Ayodhya Mahatmyam. In the same way as the incarnation of God under the name Sri Narayana resides in Showri Lokam while the incarnations of God under the names Sri Vishnu and Sri Upendra are the incarnations guarding the Vaivaswata Manvantaram and reside in swargam.

In Padma Puranam the name of the Lokam where Shiva took Sri Rama was not mentioned as Showri but as Narayana Lokam. But it is clear that it is Showri Lokam by the fact that Shiva and Sri Rama flew in the Pushpaka Vimanam to that Lokam from the Loka-loka mount which is at the southern end of the Earth and Showri Lokam is at south-eastern side of the Brahmandam.

As it is not mentioned that the incarnations of God guarding the Manvantaras other than the above stayed in Swargam or on the Earth we may suppose that they resided in Showri Lokam as we have precedent in two Manvantaras mentioned above. This Showri Lokam was immersed in the Deluge at the end of each Manvantaram and rebuilt by the incarnation of God at the

beginning of the next Manvantaram. We come to this conclusion by the fact that the names of this lokam and the names of the incarnations of God residing there are mentioned differently in Ayndhya Mahatmyam and Padma Puranam where only this Lakam is mentioned.

Authority.—Ayodhya Mahatmyam in the Rudrayamala, Chapter 1 and Padma Puranam, Patala Khandam, Chapter 105.

Then he created the Lokas of Rahu and Ketu ten thousand Yajnamas below the sun which were occupied by those Daityas about the beginning of the Kruta Yugam of the second Mahayugam.

Authority:—Bhagavatam, Skandham 5, Chapter 24, Stanza 1.

Trishaaku or the South Polar Star came to existence in the seventh Maavantaram or Vaivasvata Maavantaram.

The Lokas of eight Dikpalas are now called by Western Scholars by these names. Yashavati as Pegasus, Tejavati as Canis Minor, Gandhavati as Vega, Alaka as Persens, The vehicle of Ishana is bull and Pegasis is in bull's form.

He arranged seven rivers Ganga, Sarasvati, Sarayu, Sindhu, Paroosni, Asikni and Arundrudha or Cauvery to flow in Swargam and Bhuvak Lakam.

Authority:—Rig Veda, Mandalam X, Saktham 61, Hymns 8 & 9, Saktham 75, Hymn 5.

He created Narakas or Hell on the Andajalam or water of the Brahmandam which ultimately gone down and remained in the Brahmandam below the Earth.

Authority:—Sri Vishnu Puranam, Amsa 2, Chapter 6, Stanza 1 and Sri Bhagavatam, Skandham 5, Chapter 26, Stanza 4.

Last of all he created the Earth.

Authority:—Brahma Vaivarta Puranam, Brahma Khandam, Chapter 7, Stanzas 1 to 8.

All the above worlds form the whole Brahmandam. The Brahmandams are innumerable and they revolve round Aniruddha floating in the Mahajalam (the element of water). Aniruddha with all of them revolves round Vishnu Lokam of Sankarshana Who revolves round the Vaikuntham of Vasudera Who is inside the Prakruti. All worlds in Prakruti with Prakruti itself form the whole Universe which revolves round the Supreme Heaven which is thrice the Universe.

Authority:—Rig Veda, Mandalam X, Sooktam 90 and, Soorya Siddhantam, Chapter 12, Stanza 20.

The boundary between the two is Viraja River.

Authority:—Padma Puranam, Uttara Khandam, Chapter 228, Stanza 7.

Brahma progenerated the Goddesses of 4 Vedas from Savitri.

Authority:—Brahma Vaivarta Puranam, Brahma Khandam, Chapter 8, Stanza 3.

Madhu and Kaitabha Asuras.

These two Asuras called Madhu and Kaitabha were born from the ears of God Who was lying with many heads, hands and feet on His Sesha bed on the Anda-

jalam that ultimately remained below the Sin Then they ran after Brahma who sought protection of God Who pressed them by his hands and killed them The Earth was covered by their brain wherefore it is called Medini

Authority — Harivamsham, Harivamsha Parvam
Chapter 51

There is a difference of killing of these Asuras in Matsya and Brahma Vavanta Puranam, therefore the history of Asuras Madhu and Kaitabha took place at the beginning of every Kalpam

Creation in the Brahma Kalpam which was the first Kalpam or day of Brahma

As stated in the description of Sacti Dweepam Brahma in his first Kalpam or day called Brahma Kalpam created the Sinala, Sanandara Sirtana, Sanatkumara Shiva and the Prajapatis and Swayam bhava Manu and his Queen Shataroopa in the Sindhvanisla of the Dwapa of the second Mahavangam Then Sarasvati was born from his mouth in the beginning of 1st Kali Yugam Then Brahma fell in love with her and wanted to marry her when his sons the Prajapatis abhorred the sinful idea Brahma to have cohabitation in guise attained the form of Mruga or buck and Sarasvati Pohn or doe When they were cohabiting the Prajapatis induced Shiva to kill the sinner Then Shiva pleaded his inability when the Prajapatis placed a portion of their powers in him when he was called Mahadeva Then Shiva took his bow called Vyagava and cut off the head of Mruga which became the star called Mrugashira and at the same time Shiva cut off the hinder portion of Rohi-

which became the star called Rohini. Thenceforth Shira is called Mrugayadha. Then Brahma and Sarasvati attained their natural form and were married. The serum of Brahma fell on the Earth which was cooked by Agni and Vayu (fire and air) formed a ball which became the globe of the Sun. The remainder was again cooked which became Bhruhu who was taken by Varuna, the remainder being cooked became the Adityas. The embers became Angurs. The remainders being cooked again became the sphere of Bruhaspati.

On the Sun's world formed thus the seven Adityas who were created in the third time acted as Suns each a month in the first Kalpam as stated in Sri Vishnu Puranam, Amsha 2, Chapter 10. In the first Kalpam of Brahma there were only seven Adityas (sons of Aditi) who acted as Suns by turns in the Lokam of the Sun just like the twelve Adityas in this Kalpam as stated in Sri Vishnu Puranam, Amsha, 2 Chapter 10. Those Adityas were 1. Mitra, 2. Varuna, 3. Dhata, 4. Aryama, 5. Amsha, 6. Bhaga and 7. Vivasvan. The eighth one Martanda was the Lokam they shine in. In the beginning of the Shrushti of the 1st Kalpam I have said that the Lokam formed by the cooking of the serum of Brahma was the Lokam of Soorya in the 1st Kalpam. It was so until the end of the 1st Manvantaram or until the end of the 6th Manvantaram. As we know from the history of the present Varaha Kalpam that Adityas were born in the beginning of the 7th Manvantaram we conclude that the Adityas of the 1st Kalpam were also born in the beginning of the 7th Manvantaram of the 1st Kalpam. Therefore Martanda was the Lokam of the Sun in the

7th Manvantaram of the 1st Kalpam. It is also said in Taittiriya Aranyaka that the eighth one Kashyapa always stays on Meru. This Lokam of Kashyapa is the same which is one of the quadrangular stars of Ursa Minor as described hitherto in the description of Shishumaram. As it revolves round Dhruva's Lokam close to it always stays over Meru.

Authority —Rig Veda, Manu's law 10, Sooktam 72, Riks 8 and 9.

The seven Adityas are called in Taittiriya Aranyaka as 1 Aroga, 2 Bhrajara, 3 Pathara, 4 Patanga, 5. Swarnara, 6. Jyotishmon and 7. Vibhasa.

Authority:—Taittiriya Aranyaka I. 7.

These are only other names of those mentioned in Rigveda.

Bhrugu was Prajapati born again. Angirases are some of the Devas. As Varuna was already created by Brahma as stated before Bhrugu was adopted by him as a son. The last creation was sphere of Bruhaspati Planet. All the above described was creation and history of the first Kalpam called Brahma Kalpam.

By his arrangement he (Brahma) acts as the Sun and shines Satya Lokam to a great extent and Marichi shines the other portion receiving effulgence from him. By the same arrangement Angira acts as the Sun of Tapo Lokam. Bhrugu acts as the Sun of Jana Lokam. Pulastya acts as the Sun of Mahar Lokam Pulaha staying in Dhruva's Lokam acts as the Sun of the Lokas round that Lokam. Kratu stays in the Lokam of the Sun and strengthens the effulgence of the Sun. Daksha stays in the Lokam of Chandra and strengthens its effulgence.

Authority:—Vayu Puranam, Uttara Khandam, Chapter 39.

Matsya Incarnation.

At the end of that Kalpam or day of Brahma his night came when there was Deluge. Seven earthly days before the Deluge God incarnated as Matsya and showed himself or appeared to a King called Satyavrata who was making penance. Then he told him that on the seventh day there would be Deluge flooding all the worlds when a boat would come to him and he must take the seeds of every living creature and enter it with the Seven Sages. So saying He disappeared. On the seventh day great clouds began to down pour to the effect that the rivers flooded and the oceans were gradually encroaching on the land.

Then the enormous Matsya appeared again bringing a huge boat tied to His horn with Sesha. Then Satyavrata entered it with the Seven Sages taking the seeds of every living creature. By the seeds it is meant the Sookshma Shareeras, i. e. the eleven Indrias or the senses (6 sensitive senses together with Manas and 5 active senses) and the souls. Then the whole Earth was merged by the Oceans and still the waters increased and at last all the worlds below Satya Lokam were submerged. With all that God Matsya safely stowed the boat with all the occupants until the end of the Deluge up to the end of that great night of Brahma. Then He related a Matsya Puranam (not the present one) to the King and the Sages. In that great night an Asura called Hayagriva bearing the form of a sea-horse

robbed the Vedas off from the sleeping Brahma and went into the depths of those great waters. Then God Matsya killed him with His horn and taking the Vedas returned them to Brahma when he awoke at the dawn of his next day.

Authority:—Sri Bhagavatam, Skandham 8, Chapter 24.

The history of this Matsya Incarnation related in Sri Bhagavatam is of the Incarnation that took place at the end of the last Kalpam i. e. Padma Kalpam of which the first part of the figure herein shown represents. From this it is evident that God Matsya saved Vedas, Sages and the King in the same way at the end of every Kalpam in the night of Brahma of which is the above history. There was a little change in the last Kalpam.

It is said in Sri Bhagavatam, Skandham 3, Chapter 11, Stanzas 32 to 36, that the last Kalpam is called Padma Kalpam because Padma or Lotus again issued from the navel of God. Therefore in the last Kalpam called Padma Kalpam Satya Lokam too was submerged and Brahma found asylum and slept in the Lotus issued out from the navel of God which the first part of the picture represents. The second part represents the history of other Kalpas. Matsya returned to Brahma, the Seven Sages, the King and seeds (the sookshma dehas) safely at the end of the great night and disappeared. The Sages attained salvation and the King Satyavrata was born again in the seventh Manvantaram called the Vaivasvata Manvantaram of the present Kalpam called Sri Varaha Kalpam as Vaivasvata Manu. When the

next day of Brahma dawned the waters subsided to a great extent and Brahma placing the worlds in their former places created Sanaka, Sanandana, Sanatana, Sanatkumara, Shiva, the Prajapatis and Swayambhuva Manu and his wife Shataroopa. Last of all he again created Sarasvati and married her; but the Earth was still submerged in the remaining waters of the Deluge. Then Manu requested him to show him a place to rule on. Then Brahma prayed God who attaining the Varaha Incarnation raised the Earth from the waters and placing it on Sesha's heads remained under it. Thus Kalpas or days of Brahma passed and his years consisting of 360 days or our Kalpas too passed. By this Kalpam which is called Varaha Kalpam 50 years passed to him. The last day of his fiftieth year is called the Padma Kalpam.

Authority:—Sri Bhagavatam, Skandham 3, Chapter 11, Stanzas 32 to 36 and Sri Vishnu Puranam, Amsham 1, Chapter 3, Stanzas 25 to 28.

End of Chapter I.

Chapter II.

VARAHA KALPAM.

The present Kalpam is called Varaha Kalpam, which is the first day of the 51st year of Brahma.

At the beginning of every Kalpam excepting the first God in the Incarnation of Varaha raised the Earth from waters of the Deluge.

Authority:—Sri Vishnu Puranam, Amsha 1, Chapter 4, Stanza 8.

Then why should this Kalpam be called the Kaloam? It is because the Varaha Incarnation in Kalpam was of dark blue color the natural color of bovis

Authority — Sri Vishnu Puranam Amsa 1, Chapter 4, Stanza 26 and Sri Bhagavatam, Skandham 3 Chapter 13, Stanza 35

When this dry or Kalpa (Varaha Kalpa) dawned Brahma took the Vodas from Gol Matsya and as the waters of Deluge went down to a great extent and in vacuum thus formed Brahma placed all the Worlds and Planets above the Earth as stated in the history of the first Kalpam. In this Kalpam as well as the other Kalpas excepting the first there was a little change in the creation of the sphere of the Sun. In the first Kalpa it was created from the serum of Brahma as stated in the history of the first Kalpam. In other Kalpas it was created from the eyes of the Brahma as stated in Soorya Siddhantam, Chapter 12, and Rig Veda, Mandalam 2, Suktam 90

Then Brahma created at the beginning of the Kruta Yugam of the first Mahayugam Sanaka, Sanandana, Sanatana and Sanatkumara. He ordered them to procreate but they wanted to lead an ascetic life. Then Brahma was angry when from the middle of his brows Shiva or Rudra (N.B. he was first created by God Aniruddha and stays in Kulasa Loka as long as Brahma Live) who was Tamasa Deva or the Deity having the quality of anger the most incarnated. As he cried loud when he was born he was called Rudra by Brahma and after-

wards by his devotion to God was called Shiva. Then being enjoined by Brahma he created some cruel people who became the scourge of the world when Brahma prevented him from making that creation and enjoined him to make penance. Then Brahma created the Prajapatis called Marichee, Atri, Bhṛugu, Angirasa, Pulastya, Pulaha, Kratu, Vasishtha, Kardama, Ruchi, Daksha, Dharma, Adharma and last of all Narada who also became an ascetic. These were all created at the end of the Sandhyamsha of the Kruta Yugam. About the same time he created the Deities of Ocean. Then at the beginning of the Kali Yugam he created Adharma, Kama and Lobha and last of all Sarasvati incarnated from the mouth of Brahma. Then Brahma wanted to marry her. But his sons the Prajapatis objected him saying it is sinful. With all that he was particular to espouse her and a fifth head issued to him to see her and he was cohabiting with her.

Then Shiva cut off his fifth head which entangled to his hand and Brahmahatya (the deity of sin of killing Brahma) ran at him. Then Shiva roamed with it a long time and when the Earth was stationed went to Badari in the Himalayas where God Narayana relieved him of the sin and the skull of Brahma fell from his hand, wherefore the place is called Brahma Kapalam.

Authority:—Badari Mahatmyam in Vishnu Khandam of Skanda Puranam.

This was the history of this Kalpam as the place called Brahma Kapalam exists even now in Badari. Then Brahma created four Vedas, Puranas and Itibahas

from his mouth. By this it means that he uttered them.

Authority —Sri Bhagavatam, Skandham 3 Chapter 12, for all the above history and for the creation of Ruchi and Vayu Puranam, Pooria Khandam, Chapter 9, Stanza 92

Brahma created Soorya from his eyes, Chandra from his mind and Planets from elements as follows From Tejas or fire Angaraka (hence the name), Budha from Bhooni or Earth, Bruhaspati from Akasha or Sky, Shukra from Jala or water and Shani from Vayu or air which Brahma created inside his Brahmandam Then he created the twenty seven Constellations of Stars All these are the Spheres or Lokas.

Vide, Soorya Siddhantam, Chapter 12, Stanzas 22 to 25

Chapter 1, Stanza 18

About the Devas governing the above Lokas.

Bruhaspati was born along with Uadhyas to Angiras one of the Pitrapatis.

Authority —Sri Bhagavatam, Skandham 4, Chapter 1, Stanza 35.

Shukra was born to Kavi a son of Bhrgu.

Authority —Vayu Puranam, Uttara Khandam, Chapter 4, Stanza 74

These two acted as the Planet Deities in the 1st Manvantaram.

Soorya's or Sun's Lokam.

In Sri Bhagavatam, Skandham 5, Chapter 24, is said that the Sun's Lokam is 10000 Yojanams diameter. Its circumference would be $10000 \times 3\frac{1}{2} = 31428\frac{1}{2}$ Deva Yojanams. This converted into Human Yojanam of Kruta Yugam comes to $31428\frac{1}{2} \times 4000 = 125714000$. Kruta Yuga man was 500 poles high as stated in the history of Priyavrata. One pole = 96 inches. Kali Yuga man is $2 \times 36 = 72$ inches. Kali Yuga man is $96 - 72 = 24$ inches, one-third shorter than Kruta Yuga man. Therefore the above yojanas converted into Kali Yuga man measurement comes to $125714000 \times \frac{5}{3} = 209523333$ or 62 78571250000.

Sun's Lokam's diameter is 10000 Deva Yojanam. This converted into Human Yojanams of Kruta Yuga would be $10000 \times 4000 = 40000000$ Yojanams. This converted into the measurement of Kali Yuga would be $40000000 \times 625 = 25000000000$ Yojanams. Its circumference is 30000 Deva Yojanams. This converted into Human Yojanams of Kruta Yuga would be $30000 \times 4000 = 120000000$ Yojanams. This converted into measurement of Kali Yuga would be $120000000 \times 625 = 75000000000$ Yojanams. Its area is 58000 Deva Yojanam. This converted into Human Yojanams of Kruta Yuga would be $58000 \times 4000 = 232000000$ Yojanams. This converted into the measurement of Kali Yuga would be $232000000 \times 625 = 145000000000$ Yojanams.

Authority:—Mahabharatam, Bheeshma Parva Chapter 12, from Stanza 41.

This measurement was when the Sun's Lokam was created at the beginning of the Kalpam. Then by.

Deluges at the end of each Manvantaram it was reduced, so that by the time the Soorva Siddhantam was related which was when 130 years were remaining to the end of Kruta Yugam of the 28th Mahayugam it was stated in Chapter 4, Stanza 1, that the diameter is stated as 6500 Yojanam. Then its circumference would be $6500 \times 3\frac{1}{2} = 20428\frac{1}{2}$ which converted into Human measurement would be $20428\frac{1}{2} \times 4000 = 81714000$ Yojanam of Kruta Yuga man which converted into the measurement of the Kali Yuga humans would be $81714000 \times 625 = 51196250000$ Yojanam. In this Lokam the 12 Yamas shone as Sooryas in 12 months, each a month in the first Manvantaram. In the second Manvantaram the 12 Tushtas, in the third the 12 Satyas, in the fourth the 12 Haras, in the fifth the 12 Vaikunthas and in the sixth the 12 Sahyas shone as Sooryas. In the seventh the present Manvantaram the 12 Adityas shine each a month.

SUN SPOTS

The spots in the Sun's Lokam that are seen at times have been thus explained by some Astronomers. They say that the Sun is of black body and has a luminous coat. That coat getting old got torn at places and the black body inside is seen. I cannot accept that theory. I think that the black spots seen in the Sun's Lokam are some Asteroids that revolve close to the Sun. This theory was also upheld by some Astronomers.

The twelve Yamas acted as the Suns on the sphere of the Sun created by Brahma from his eyes while the Prajapati Kratu stayed there always helping the effulgence of those Suns.

Authority:—Sri Vishnu Puranam, Amsa 2, Chapter 10.

Vayu Puranam, Uttara Khanda, Chapter 5, Stanzas
5 to 19 and
56 to 60.

Chapter 6, Stanzas 1 to 47.

The Chandra in that Manvantaram was created by Brahma and acted as Moon on the sphere of the Moon created by Brahma from his mind. He also stays on the spheres of the Moons of the Bruhaspati which were also created by Brahma and give shine to the Planet Bruhaspati. The Prajapati Daksha stays on these spheres as well as the sphere of the Moon near the Earth and helps the effulgence of Chandra.

Chandra or Moon's Lokam.

In the same place in Sri Bhagavatam it is said that Chandra's diameter is 12000 Deva Yojanams. Then its circumference would be $12009 \times 3\frac{1}{2} = 37714$. This converted into Human Yojanams of Kruta Yugam would be $37714 \times 4000 = 150856000$ Yojanams. This converted into the measurement of Kali Yugam would be $150856000 \times 625 = 94285000000$ Yojanams.

Moon's Lokam's diameter is 11000 Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $11000 \times 4000 = 44000000$ Yojanams. This converted into the measurement of Kali Yugam would be $44000000 \times 625 = 27500000000$ Yojanams. Its circumference is 33000 Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $33000 \times$

4000 132000000 Yojanams This converted into the measurement of Kali Yugam would be $132000000 \times 625 = 82500000000$ Yojanams Its area is 50000 Deva Yojanams This converted into Human Yojanams of Krishna Yugam would be $50000 \times 1000 = 23600000$ Yojanams This converted into the measurement of Kali Yugam would be $236000000 \times 625 = 117500000000$ Yojanams

Authority — Mahabharatam Bhishma Parvam,
Chapter 12, from Stanza 41,

In Soorya Siddhantam in the same stanza it is said that Chandir's diameter is 480 Yojanams therefore its circumference would be 1508 1/2 Deva Yojanams This converted into Human measurement of Krishna Yugam would be 6034000 Yojanams This converted into the Kali measurement of Kali Yugam would be $6034000 \times 625 = 3771250000$ Yojanams.

The Moon's Lokam being half water and being affected by the heat of the Sun and attraction of the Earth it was reduced much more than the Sun's Lokam

Distance from the Earth to the Moon is 24000 miles or 3000 Yojanams

Authority — Astronomy of today by Dalmage
page 18

The Moon's Lokam consists half water and half land The water part only is always fixed to the Earth in the rotation of the Lokam round the Earth and on the land part the Pitru Devas live which always cannot be seen by the humans on the Earth

Authority — Soorya Siddhantam Chapter 12, Stanza
74 and

The same must be understood about the Lokas of Chandra encircling Vinhaspati Lokam where Chandra shires in different forms and Pitru Devas worshipped by Devas live. The principal Lokam where Chandra stays is Vibhavarī which is situated in the constellation of Rohini.

He did not perish in the end of that Manvantaram or at the end of other Manvantaras after He was saved by Mṛtsya Incarnation in the Deluges at the end of the Manvantarams.

The principal Lokam of Chandra was Vibhavarī the Aldebaran of the Westerns in the Rohini constellation.

Authority — Sri Bhagavatam, Skandham 5, Chapter 21, Stanza 6

Shani and Angaraka in the first Manvantaram were created by Brahma and acted as the deities of those planets on the spheres created by Brahma as stated above.

Budha in the first Manvantaram was created by Brahma and acted as the Deity of that Planet in the sphere created by Brahma as stated above.

Rahu and Ketu were made Planets by Brahma in second Mābhāyugam.

Abhijit (Uranus) and Vishwajit (Neptune) in the first Manvantaram were created by Brahma. All these planet deities excepting Bruhaspati, Shukra, Shani and Angaraka perished in the Deluge at the end of the Man-

vantaram The above four were saved by Mātsya incarnation of God. The Prajapatis excepting Dakṣa went to the worlds above Dhruva which were not affected by the Deluge at the end of that Manvantaram.

In the second Manvantaram Yamas were born again under the name Tushitas and acted as Suns as in the first Manvantaram Chandra was born to Anu one hundred years after the beginning of the Second Manvantaram and acts as in the first Manvantaram He abducted Tara (Bruhaspati's wife) in the beginning of Kali Yugam of the 1st Mahayugam

Authoury.— 11 Bhagavatam Skandham 4, Chapter 1,
Stanza 19

Budha was born to him and Tara in the beginning of the Kali Yugam of the first Mahayugam and acted as stated above.

Bruhaspati and Shukra who did not perish in the Deluge at the end of the first Manvantaram even though all the Trilokya i.e. all the worlds down Dhruva were submerged the worlds were not decomposed but only the creatures perished.

At the beginning of the second Manvantaram when the Deluge subsided Brahmā placed all the worlds in their places on which the Devas stated above lived and performed their duties.

The same occurred in every Manvantaram and the Prajapatis acted on those spheres as stated in the first Manvantaram.

From the 3rd Manvantaram to the 7th Manvantaram.

In this Manvantaram the Tushitas were born under the names as stated in the history of the Yamas. Chandra, Budha, Bruhaspati, Shukra, Shani and Angaraka did not perish in the Deluges at the end of the Manvantarams but were saved by Matsya incarnation of God and acted in their spheres in every Manvantaram. For the most the same thing occurred as in the 2nd Manvantaram.

In the seventh Manvantaram Yamas were born to Aditi as Adityas and acted as Suns on the sphere of the Sun. All others excepting Chandra, Budha, Bruhaspati and Shukra perished in the Deluge at the end of the sixth Manvantaram and were born as stated at the outset.

Shani was born to Virasvon one of the 12 Adityas and the Chhaya or shadow of his wife Sougnya which she left with him giving it life when she was going to her father Vishvakarma's house.

Authority:—Sri Bhagavatam, Skandham 6, Chapter 6, Stanza 40.

Angaraka was born to Urukrama or Vishnu one of the Adityas and Bhoo Devi.

Authority:—Brahma Vaivarta Puranam, Brahma Khandam, Chapter 17, Stanzas 23-33.

Rahu was born to Viprachitti about the beginning of the 7th Manvantaram and was turned into Rahu and Ketu in the Kruta Yugam of the 4th Mahayugam and acted as Planets thenceforth.

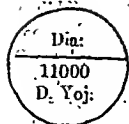
Rahu and Ketu and Eclipses of Sun and Moon.

In the same chapter in Sri Bhagavatam it is

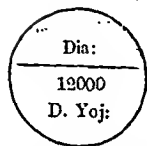
stated that Rahu revolves in his Lokam 16000 Yojanams below the Sun's Lokam and the diameter of his Lokam is 13000 Deva Yojanams. Then its circumference would be $13000 \times 3\frac{1}{2} = 10857$ Yojanams. This converted into Human Yojanams of Kruta Yugam would be $10857 \times 4000 = 163428000$. This converted into Yojanams of Kali Yuga man would be $163428000 \times 625 = 102142500000$.

In Mahabharatam it is stated that Rahu's Lokam's diameter is 12000 Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $12000 \times 4000 = 48000000$ Yojanams. This converted into the measurement of Kali Yugam would be $48000000 \times 625 = 30000000000$ Yojanams. Its circumference is 36000 Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $36000 \times 4000 = 144000000$ Yojanams. This converted into the measurement of Kali Yugam would be $144000000 \times 625 = 90000000000$ Yojanams. Its area is 60000 Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $60000 \times 4000 = 240000000$ Yojanams. This converted into the measurement of Kali

Moon.



Rahu.



Authority:—Sri Mahabharatam, Bhishma Parvam,
Chapter 12, from Stanza 41.

ECLIPSES.

In Sri Bhagavatam in the same chapter it is stated that Rahu who is revolving ten thousand Yojanams below the Sun approaches the Sun (Soorya) or Moon (Chandra) at the time of the eclipse, when Soorya or Chandra prays God Who sends His Sudarshana Chakram at the approach of which Rahu flees back to his own Lokam. This is the eclipse described by Puranas.

The modern Astronomers say that the Moon who was revolving round the Earth above her descends to its shadow at the time of the eclipse when the Moon's Eclipse is caused. When the Moon descends between the

Sun and the Earth the Sun's Eclipse is caused. The same theory is upheld in Soorya Siddhantam. But neither of them explain why should the Moon descend. That cause is explained in Sri Bhāgavatam. Rahu is the cause. He attracts the Moon to the eclipse position and tries to approach Sun or Moon to tease them when God sends Sudarshana Chakram and Rahu flees away.

The same theory must be understood about Ketu. His Lokam is also of the same size as Rahu's Lokam is.

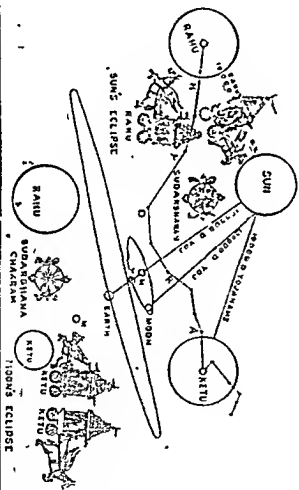
Authority.—Mahabharatam, Bhishma Parvam, Chapter 12, from Stanza 41.

Rahu or Ketu covers the Sun in the Sun's Eclipse together with the Moon to such a portion as eclipse was arranged by God and tries to approach them. They do the same thing coinciding with the shadow of the Earth in the Moon's Eclipse.

As Rahu's Lokam is not mentioned in Soorya Siddhantam we cannot determine its present measurements.

Nebulae and birth of Stars.

Modern Astronomers assert that the Nebula we see from our telescopes is the congregation of atoms and by the revolution of them round each other and by their attraction Stars are formed and they appear to us as new Stars. This theory I do not approve; because if the Stars are formed by the self attraction then there is no need of God and creation by Him as the atoms or matter is everlasting. The creation of the bodies of Stars by Brahma is at the beginning of the Kalpam and the



creation of the people on them at the beginning of each Manvantaram. The Nebulæ in my opinion are the Solar systems and Suns farther off in the Trilokya and we see them even from strong telescopes like atoms owing to the greatness of the distance. The new stars that appear to us are not the newly formed ones, but they are only farther off stars in the Trilokya which received life or lumination, at the beginning of the Manvantaram. Owing to the greatness of their distance from us it took so many years for the light, to travel from them to the Earth and so we see them now for the first time. This theory was also upheld by some Western Astronomers.

Double Stars, Demon Stars and the death of the Stars.

Modern Astronomers put forth the theory about the Double Stars thus. Some old Suns or Stars in the Trilokya have devoured all their Planets that is all their Planets ultimately falling into their flames and having been burnt and itself finally had its effulgence extinguished which they call the death of the Star and such a Star they call a Demon Star. This Demon Star travels in the firmament and comes in contact with a living or luminous Sun or Star and its planetary system. It destroys all the Planets and revolves closely round the solitary Sun. In the end they collide with each other and both of them perish. This theory they assert because they see some Stars appear and disappear instantaneously. This, they assert, is due to a dead or black Star revolving closely round a luminous Star. This theory I object for the same reason I stated above. The destruction of life of Stars and Planets and the life on them is

The 2nd to 7th Manvantaram.

As the names of Indras were mentioned in these Manvantarams we must conclude that there were also the other seven Devas in those Manvantaras. But neither the origin of Indras or of other Devas was stated.

The 7th Manvantaram.

In this Manvantaram Indra and Varuna were among the twelve Adityas.

Authority.—Sri Bhagavatam, Skandham 4, Chapter 1, Stanzas 36 and 37.

Vayu and Agni were created by Brahma at the 1st Manvantaram and continue up till now being saved by Matsya in the end of the Manvantaras.

Authority.—Sri Vishnu Puranam, Amsha 1, Chapter 6 and

Vayu Puranam, Poorva Khandam, Chapter 6, Stanzas from 11 to 16.

Niruti was likewise created by Brahma.

Authority.—Sri Bhagavatam, Skandham 3, Chapter 12, Stanza 26.

Yama was born to Vivasvan one of the Adityas and Sougnya about the beginning of the Manvantaram.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 6, Stanza 9

Then Brahma created Swayambhuta Mann and his would be wife Shataroopa from his hands at the beginning of the Kruta Yugam of the second Mahayugam. (Sri Bhagavatam, Skandham 3, Chapter 12, Stanzas 52 to 54 Rug Veda, Mandalam X, Sooktam 90 Ruk 12.)

Sri Varaha Incarnation of present Kalpam.

Then Swayambhuva- Manu requested Brahma to show him a place to rule on as the Earth was merged by the waters of the Deluge. Then Brahma prayed God who attaining a form of a tiny boar issued out of Brahma's nose. This Varaha gradually grew to enormous size higher than all mountains put together and spreading his blue luster throughout the Universe entered the waters of the Deluge remaining under the Sun and the Planets. He raised the Earth out of these waters and held it up above them placing His feet on the heads of Sesha and while Brahma and the Prajapatis were praying He remained under it for further purpose holding it up.

At the same time He went on to the Earth and having brought Sri Venkatachala Mount from Paramapadam by Garuda and placing it in Southern Bharata stayed on it on the bank of Swami Pushkarini in the White Boar form.

Authority:—Sri Venkatachala Mahatmyam in
Sri Varaha Pnamam, Part I, Chapter 2.

While Sri Varaha raised and bringing the Earth above the waters of the Deluge an Asura called Hiranyaksha of the previous Kalpam i. e. Padma Kalpam attacked Him. Then Sri Varaha killed him by tearing him asunder by His tusk. He is not the Younger brother of Hiranyakashipu because he was killed by Sri Varaha by knocking him on the head by His hand as will be stated at the end of the 2nd Manvantaram.

The Varaha Incarnation was of black color, the natural color of the boar.

Authority:—Sri Vishnu Puranam, Ansha 1, Chapter 4, Stanza 26,

Sri Bhagavatam, Skandham 3, Chapter 13, Stanza 35 and

Sri Venkatachala Mahatmyam of Varaha Puranam, 1st Part, Chapter 2.

EARTH

The measurements of the Earth given in Puranas are as follows:—

1	Jamboo Dweepam	is	1.	lakh of Deva Yojanams.
1.	lavana Ocean	" "		Do
2	Plaksha Dweepam	"	2	laks of Deva Yojanams
2	Ikshu Ocean	" "		Do
3.	Shalmali Dweepam	"	4.	Do
3.	Sura Ocean	" "		Do
4	'Kasha Dweepam	"	8.	Do
4.	Sarpi Ocean	" "		Do
5.	Krouncha Dweepam	"	16.	Do
5.	Dadhi Ocean	" "		Do
6	Shaka Dweepam	"	32	Do
6	Ksheera Ocean	" "		Do
7.	Pushkara Dweepam	"	64.	Do
7	Swadu or Jilo 'adhi } ocean which is same } with Andaja'am }	" "		Do

or $6400000 \times 4000 \times 625 =$
 16000000000000 Kali
 Yuga Human Yojanams.

These were measurements of the Earth inhabited by Humans.

III SHAL MALI
DWEEPAM
SRI.VISHNUPURANAM
AMSHA 2

IKSHU

KUMUDA

Y O N I
S H W E T A
U T N O N Y A A T A
L O H I T A
S V U I V T A R L U A S H A K A
J E E M O O T A
D C R H O A N N D A R A
H A R I T A
K S A H N U K K A L A
V A I D Y U T A
M V A L M H O I C S H A N I
A N A S A
K N A I K V U R D U T A N
S U P R A B H A

SURODAKA

OCEAN

MOUNT

R I V E R
V A R S H A M
M R O I U V N E T R
V A R S H A M
N M R O I U V N E T R
V A R S H A M
M R O I U V N E T R
V A R S H A M
M R O I U V N E T R
V A R S H A M
M R O I U V N E T R
V A R S H A M
M R O I U V N E T R
V A R S H A M

OCEAN

SUROD

IV KUSH A
DW EPAM
SRI.VISHNU
PURANAM
AMSH A2
CHAPTER4

VIDRUMA

U DHOOTAPA PA

H D 3 H I D A M.V.A
E S M A S H A I L A

V E N U M O N

V D P Y A U V T I T M R O A N

V A I R A D H A

L P S U A S M H M P A H T V O N

K V U I S D H Y E S T H A Y A

D H R U T I

H A A M R B I H A

P R A B H A K A R A

M A M N D A H A H R A I C H A L A

K A P I L A

G H R U T O D A

AKA OCEAN

MOUNT

RIVER

V A R S H A M

M R O I U V N E T R

V A R S H A M

M R O I U V N E T R

V A R S H A M

M R O I U V N E T R

V A R S H A M

M R O I U V N E T R

V A R S H A M

M R O I U V N E T R

O C E A N

GHROUTOD
KROUNCHA

G O U R I

K U S H A L A

V A M A N A T

M A N D A G A

A S N A D N H D A H K Y A

U S H N A

D R E A V T A V R R I U T

P E E V A R A

P M U A N N D O J A R

A R D H A K A R A K A

D K U Y N P A U T B I

M U N I

M P A U H A D A K R O U N C H A

D U N D U B H I

DADHIMANDO

V KROUNCHA
DWEEPAM
SRI.VISHNU
PURANAM

AMSHA2
CHAPTER4

M.V.A

AOCEAN
MOUNT

R I V E R

V A R S H A M

M R O I U V N E T R

V A R S H A M

V M R O I U V N E T R

V A R S H A M

V M R O I U V N E T R

V A R S H A M

V M R O I U V N E T R

V A R S H A M

V M R O I U V N E T R

V A R S H A M

V M R O I U V N E T R

V A R S H A M

DAKA OCEAN

VI SHAKA
DADHIMA
DWEEPAM
SRI-VISHNU
PURANAM
AMSHA 2

CHAPTER 4

M.V.A

U D A Y A
S U K U M A R I
J A L A D A
J K A U L A M D A H R A
K U M A R A
R A N I A Y A T I A N K I A
S U K U M A R A
S R H E Y N A U M K A A
S H A N E E V A K A
A I M K B S I H K E U Y A
K U S U M O D A
R D A H M E Y N U K A
S A M O U D A K I
K G E A S B A H A R S T I
M A H A D R U M A

J A L A D A
J K A U L A M D A H R A
K U M A R A
R A N I A Y A T I A N K I A
S U K U M A R A
S R H E Y N A U M K A A
S H A N E E V A K A
A I M K B S I H K E U Y A
K U S U M O D A
R D A H M E Y N U K A
S A M O U D A K I
K G E A S B A H A R S T I
M A H A D R U M A

K S H E E R A

NDODAKA
OCEAN
GIRIMOUNT

R I V E R
V A R S H A M
M R O I U V N E T R
V A R S H A M
M R O I U V N E T R
V A R S H A M
M R O I U V N E T R
V A R S H A M
M R O I U V N E T R
V A R S H A M
M R O I U V N E T R
V A R S H A M
M R O I U V N E T R
V A R S H A M

O C E A N

Authority:—Sri Bhagavatam, Skandham 5, Chapters 16 and 20.

The Swarna Bhoomi is double the size of the Human Earth and after it Lokaloka Mount is situated.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 4. Stanzas 93 and 94.

The Human Earth was so in first Manvantaram. Therefore it was then in cone shape. After that it was reduced by the Deluges at the end of each Manvantaram and at last by the beginning of the present Manvantaram which is the seventh it became round and at the time of Soorya Siddhantam which was related when 130 years were remaining in the Kruta Yugam of the 28th Mahayugam that is the Kruta Yngam that passed the Jamboo Dweepam occupied half the Earth extending to its Equator and other Dweepas or Continents were reduced to small strips of land with narrow masses of water the old remnants of old oceans or Udadhees intervening between them extended from south of the Lavana Ocean to the South pole.

The order of Dweepas or Continents and Udadhies or Oceans mentioned in Siddhantas is as follows:—

Jamboo Dweepam extended as far as the Equator. Then the Lavana Udadhi extended for 130 Yojanams north to south.

The order of Dweepas and Udadhies after the Lavana Udadhi is as follows:—

Shaka Dweepam	Dadhi Udadhi.
Shalmali Dweepam	Ghrnta Udadhi.
Kusha Dweepam	Ikshu Udadhi.

Krouncha Dweepam

Sarpi Udadhi

Gomedhila or

Plusha Dweepam

Ksheera Udadhi

Pushkara Dweepam

Jalodadhi

Authoity — Siddhanta Siromani, Chapter 1, Stanzas
1 to 5 and

Brahma Siddhantam, Chapter 1, Stan-
za 48⁴

In Soorya Siddhantam, Chapter 1, Stanza 59 the
Diameter of the Earth is given as 1600 Yojanams. Then
its circumference would be $1600 \times 3\frac{1}{2} \times 5728\frac{1}{2}$ Deva Yo-
janams. This converted into Human Yojanams of Kruta
Yugam comes to $5028\frac{1}{2} \times 4000 = 20114000$. This converted
into the measurement of Kali Yugam would be $20114000 \times$
 $625 = 12571250000$

This was the measurement of the Human Earth.
The measurement of Swarna Bhoomi at this time cannot
be known as it was not stated here. Therefore we are
only concerned with the Human Earth.

In Ksheerabdhii there is another Shweta Dwee-
pam where God reclines on Shesha while Sri Devi and
Bhoo Devi shampoo His feet and His celestial attendants
like Vishwakshena and Garuda attend on Him.

His Shesha bed is 2 lakhs of Yojanams long.

Authority — Sri Venkatachala Mahatmyam in
Brahmanda Puranam Chapter 1

Meru stands as the axis of the Earth.

Authority — Soorya Siddhantam, Chapter 12,
Stanza 34

The northern head is called Meru and the southern Lokaloka.

Authority—Sri Vishnu Puranam, Amsha 2, Chapter 4, Stanzas 94, 95.

Of the seven Dweepas described in Puranas stated hitherto the topmost is the Jamboo Dweepam which was divided into nine Varshas or countries. The southernmost Varsha is Bharata Varsha which is bounded on the north by the Himalaya Mountain and on the south and on the east and west to some extent by the Lavan Ocean.

Authority—Sri Vishnu Puranam, Amsha 2, Chapter 3, Stanzas 1 and Manusmriti, Chapter 2, Stanzas 17 to 22.

All the Dweepas are situated round the Earth. There are on both the Hemispheres. Jamboo Dweepam was divided into nine Varshas. The southernmost is Bharata Varsha which is bounded on the north by the Himalaya Mountain, on the south by Lavana Ocean. The next above it or north of it was Kimpurusha Varsha which was bounded on the north by Hemacoota Mount. Above it was Hru Varsha which was bounded on the north by Nishadha Mount. Above it was Ramyaka Varsha which was bounded on the north by Neela Mount. Above it was Hiranyava Varsha which was bounded on the north by Shveta Mount. Above it was Kuru Varsha which was bounded on the north by Shrungavon Mount. All these Varshas and Mountains were situated round the Earth. Above Shrungavon Mount there were three Varshas, Ilavrutam, Bhadrashvam and Ketumalam. Ilavrutam was situated in the middle of the Earth surrounding Moru Mount which

is situated on the top of the Earth and passes through its center forming its axis. On the east of Ilavrutam was Bhadrashwam and on the west Ketumalam.

Authority:—Sri Vishnu Puranam, Anusha 2, Chapter 2.

Bhadrashwam was bounded on the west by Gandhamadana Mount which forming its southern boundary extended on the eastern confluence of the two Hemispheres of the Earth southwards to Neela and Nishadha Mountains. Likewise Malayaon separating Ketumala and Ilavuta on the west of Ilavuta and forming the southern boundary of Ketumala extended southwards to Neela and Nishadha Mountains on the western confluence of the two Hemispheres of the Earth.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 16, Stanza 10.

The Varshas of other Dweepas are shown in the Plans attached. There is no other description in the Puranas than that shown in the plan.

The mountains called Pariyatra, Nishadha II and Panasa extend southwards from Meru to Neela and Nishadha I on the western confluence of the two Hemispheres of the Earth. In the same way Devacoota and Jathara Mount extend on the east, Vipula on the west, Gandhamadana II and Kailasa on the south, Mandara on the east, Suparshva or Kumada, Trishunga and Jarudhi or Makara on the north, form the Vishkambha Mountains of the Meru. Vishkambha means support. Vishkambha Mountains are those that are supporters of Meru. Shee-

tanta, Chakramanja, Kmari, Malayon II and Vaikanka on the east, Tricoota, Shishira, Patanga, Rachika and Nishadha III on the south, Shukhivasa, Vaidurya, Kapila, Gandhamadana III and Yarudhi on the west, Shankhaecoota, Rushabha, Hamsa, Naga and Kalinjara on the north, are the Kesara Mountains round the Meru. Meru with Vishkambha Mountains was compared to a lotus. Vishkambha Mountains forming the petals and Meru forming the cork. Then the Kesara hills form the Kesaras or the hairlike curls which surround the cork of a lotus. Then the measurements of the Meru are given. Its base in the Earth is 16000 Yojanas. It is 84000 Yojanas high from the bottom of the base to the head and 16000 Yojanas wide in the base. The head is 32000 Yojanas wide. In Soorya Siddhantam Meru is said to be the axis of the Earth as stated above. Then what is meant by Meru is 16000 Yojanas in the Earth. It is meant the northern head which is only mentioned in Puranas as Meru.

Authority:—Sri Vishnu Puranam, Amsha 2,
Chapter 2 and

Sri Bhagavatam, Skandham 5,
Chapter 16.

The islands south of Jamboo Dweepam in the Lavana Ocean were as follows:—Swarnaprastha, Chandra-shukla, Avartana, Lanka, Simbala, Ramanaka, Mandara-harina and Panchajanya.

Authority:—Sri Bhagavatam, Skandham 5, Chapter
19, Stanza 30.

is situated on the top of the Earth and passes thro' h its center forming its axis. On the east of Ilavrutam was Bhadrashwam and on the west Ketumalaam

Authority --Sri Vishnu Puranam, Amsa 2, Chapter 2

Bhadrashwam was bounded on the west by Gandhamadana Mount which forming its southern boundary extended on the eastern confluence of the two Hemispheres of the Earth southwards to Nee'la and Nishadha Mountains. Likewise Malayon separating Ketumala and Ilavuta on the west of Ilavuta and forming the southern boundary of Ketumala extended southwards to Nee'la and Nishadha Mountains on the western confluence of the two Hemispheres of the Earth.

Authority — Sri Bhagavatam, Skandham 5, Chapter 16, Stanza 10.

The Vairahas of other Dwseeps are shown in the Plans attached. There is no other description in the Puranas than that shown in the plan.

The mountains called Pariyatra, Nishadha II and Paoasa extend southwards from Meru to Neela and Nishadha I on the western confluence of the two Hemispheres of the Earth. In the same way Devacoota and Jathara Mount extend on the east, Vipula on the west, Gandhamadana II and Kailasa on the south, Mandara on the east, Suparishva or Kumada, Trishunga and Jarudhi or Mahana on the north, form the Vishkambha Mountains of the Meru. Vishkambha means support. Vishkambha Mountains are those that are supporters of Meru. Shee-

tanta, Chakramunja, Kmari, Malyavon II and Vaikanka on the east, Tricoota, Shishira, Patanga, Rachika and Nishadha III on the south, Shikhirasa, Vaidurya, Kapila, Gandhamadana III and Yarudhi on the west, Shankhacoota, Rushabha, Hamsa, Naga and Kalinjara on the north, are the Kesara Mountains round the Meru. Meru with Vishkambha Mountains was compared to a lotus. Vishkambha Mountains forming the petals and Meru forming the cork. Then the Kesara hills form the Kesaras or the hairlike curls which surround the cork of a lotus. Then the measurements of the Meru are given. Its base in the Earth is 16000 Yojanas. It is 84000 Yojanas high from the bottom of the base to the head and 16000 Yojanas wide in the base. The head is 32000 Yojanas wide. In Soorya Siddhantam Meru is said to be the axis of the Earth as stated above. Then what is meant by Meru is 16000 Yojanas in the Earth. It is meant the northern head which is only mentioned in Puranas as Meru.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2 and

Sri Bhagavatam, Skandham 5, Chapter 16.

The islands south of Jamboo Dweepam in the Lavana Ocean were as follows:—Swarnaprastha, Chandra-shukla, Avartana, Lanka, Simhala, Ramanaka, Mandara-harina and Panchajanya.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 19, Stanza 30.

These islands are stated to have been formed by the digging of the Earth by the sons of Sagara. But Lanka existed before Sagara as Ravana who reigned in Lanka ruled from fifteen Treta of the Vaisnava Manvantaram whereas Sagara reigned in 19th Dwaparam. Therefore all the seven islands excepting Lanka were formed by the digging of the Earth by the sons of Sagara. This Earth which is described in the Puranas was the Earth as existed in the first Manvantaram. The Earth was again described in Soorya Siddhantam and in the commentary work on it called Siddhanta Shiromani. Soorya Siddhantam was related by Soorya or Sengol to Matsya when 130 years remained in the Krata Yuga of the 28th Mahayugam.

Authority—Soorya Siddhantam, Chapter 1,
Stanza 2

By this time great changes occurred. By the time when Soorya Siddhantam was related Jamboo Dwepam extended up to the Equator occupying half of the Earth. Then the Lavina Upland extended up to the south of the Equator to a distance of 130 Yojanams. When the following Dwipas or Continents were mentioned in Siddhanta Shiromani which is the commentary of Soorya Siddhantam. They were as follows—

1 Shakra, 2 Shalmali, 3 Kusha, 4 Krouncha, 5 Gomedhuta or Plaksha of the Puranas, 6 Pushkara. It is also said that the Seas, the remnants of the old Ocean, of the Puranas, intervened between these Dwepas. Therefore these Dwepas and Seas must have been small strips of land and water which were the reminiscences of the Pauranic ones which remained at the time when Soorya Siddhantam was related.

The Udadhies or Oceans that intervened between the Dweepas were —1 Irawana, 2 Madya or Suta, 3 Ikshu, 4. Giruta, 5 Dachi and 6 Ksheera.

Authority —Siddhanta Shironani, Goladbyayam, Chapter 1 from Stanza 21 and Braham Siddhantam, Chapter 1, Stanza 48

By the statement in Soorya Siddhantam that Bhadrashwan and Ketumala Varshas extend from Malayon and Gandhamadana Mounts on the north to the south of the Equator it is evident by the time of Soorya Siddhantam that these two islands were formed at the confluence of the two Hemispheres which extend from the Malayon and Gandhamadana Mounts on the north to the south of the Equator and at that time the old varshas of those names on each side of Irawata Varsha stated in Puranas were forgotten and the newly formed ones were only celebrated by the names Soorya Siddhantam describes Meru as the axis of the Earth Jamboo Dweepam is described in Soorya Siddhantam to some extent But all the varshas thereof are not described as situated one above the other from the south to the north and extending round the Earth throughout both the Hemispheres as stated in Puranas. But Bharata, Kimpurusha and Hari Varshas are stated in the Eastern Hemisphere and Ranyaka and Huanmaya Varshas are stated in the Western Hemisphere By this time three great islands were formed,

The eastern one is called in Soorya Siddhantam as Bhadrashwa and the western one Ketumala, Bhadrashwa

mentioned in Soorya Siddhantam were submerged by the ocean; hence they were not mentioned in Sri Ramayanam.

Further Kurn Varcha of the Puranas was mentioned in Sri Ramayanam and the Dweepas or Continents mentioned both in Puranas and Siddhanta Siromani were split up by the encroachment of the Udashies or Oceans and many islands large and small were formed as well as some seas. At first the Earth had no Ocean nor Sea on the north. By the time of Sri Ramayanam the four lakes, round Meru mentioned in Puranas viz:-Arunoda, Mahabhadra, Asitoda and Manasa were mixed together and formed into an Ocean which was called in Sri Ramayanam as the Northern Ocean. Further two hot currents started from both the sides of the Northern Ocean or the Arctic Ocean of the present day Geography and flowed on both the sides of the Hemispheres into the Southorn Ocean i. e. the Ksheera Mahodadhi or the Antarctic Ocean of the present day Geography.

These currents are called in Sri Ramayanam as Jalodadhi. This is not the Jalodadhi or Maharnava of the Puranas as Pushkara Dweepam was mentioned in Sri Ramayanam after Jalodadhi under the name of Sndarshana Dweepam and Puranas mention Jalodadhi or Maharnava after Pushkara Dweepam which is the mass of vapour between the Earth inhabited by men containing the seven Dweepas and Oceans and Swarna Bhoomi, which is uninhabitable by Earthly Beings as it is smooth like glass on which no Earthly Being can

was bounded on the north by Gandhamadana which extends from Neela to Nishadha Mountains and Ketumala by Malyavon which extends likewise. The third great island was formed on the Equator in the middle of the Western Hemisphere which Soorya Siddhantam calls as Kuru Varsha. The actual Kuru Varsha of the Puranas was missed by Soorya Siddhantam as Haui and Umanmaya Varshas are only mentioned.

By this time a new mountain extended from Nishadha to Neela Mountain on the eastern confluence of the two Hemispheres which Soorya Siddhantam named as Malyavon by the name of the Malyavon Mount of the Puranas which formed the boundary of Bhadrashwa and Ilavruta Varshas. This new Malyavon formed the northern boundary of new Bhadrashwa Varsham. In the same way another new mountain extended on the western confluence from Nishadha and Neela mountains which Soorya Siddhantam named Gandhamadana by the name of Gandhamadana of Puranas which formed the boundary of Ketumala and Ilavruta Varshas. This new Gandhamadana formed the boundary of new Ketumala Varsha.

The Ketumala, Ilavruta and Bhadrashwa Varshas of the Puranas were not stated in this Siddhantam. Afterwards Earth was described in Sri Ramayanam, Kishkindha Kandam. By this time i. e. at about the time when one thousand years were remaining in the Treta Yuga of this 28th Mahayugam which was the time of the incarnation of Sri Rama many more changes occurred on the Earth which are as follows. By this time the islands of Bhadrashwa, Ketumala and Kuru

ment once in Soorya Siddhantam were submerged by the ocean hence they were not mentioned in Sri Ramayanam

Further Karna Varcha of the Puranas was mentioned in Sri Ramayanam and the Dwipas or Continents mentioned both in Puranas and Siddhanta Siromani were split up by the encroachment of the Udaahas or Oceans and many islands large and small were formed as well as some seas. At first the Earth had no Ocean nor Sea on the north. By the time of Sri Ramayanam the four lakes round Meru mentioned in Puranas viz - Arunoda, Mahabhadra, Asitola and Maorsa were mixed together and formed into an Ocean which was called in Sri Ramayanam as the Northern Ocean. Further two hot currents started from both the sides of the Northern Ocean or the Arctic Ocean of the present day Geography and flowed on both the sides of the Hemispheres into the Southern Ocean i.e. the Ksheera Mahodadhi or the Antarctic Ocean of the present day Geography.

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stand and where Devas make pleasure trips and which is twice as large as the Human Earth. " "

In Sri Rāmāyaṇam only the Eastern Hemisphere was described. The Western Hemisphere was then used by the Dēvas for their pleasure trips thus unreachab'le to the Earthly Beings which fact is mentioned in Sri Rāmāyaṇam, Kiṣkīṇḍha Kāṇḍam. By the time of Sri Mahābhārataṁ Kuru Varṣham too became unreachab'le to Humans whereas Vānaras in the time of Sri Rāma went there in quest of Sēeta. The fact that Kuru Varṣham became unreachab'le to Humans by the time of the Pāṇḍavas is evident by the mention in Sri Mahābhārataṁ, Sabhā Parvaṁ, that Arjuna was prevented from going th'ro by a servant of Devas. Mention of other portions of the Earth in Sri Mahābhārataṁ is as follows.—Description of Bhārata Varṣham was fully described and the description of north of it as far as Kuru Varṣham is very vague. Of the eight islands of Jamboo Dwēepam mentioned in Sri Bhāgavatam the oldest was Lanka. The earliest mention of it was in the history of Mali, Sumali and Malyavon. The father and uncles of Kai-kasi, Ravana's mother who flourished in the Kruta Yugaṁ of the 15th Mahayugaṁ of the present Vāivasvata Manvantaṛam making Lanka their capital they invaded Svargaṁ but were defeated by Indra with the help of God Sri Viṣṇu by whom Mali one of them was killed and the rest fled to Pātālam. Then Kubera had his capital there and Ravana defeating Kubera occupied Lanka about the end of the Treta Yugaṁ of the same 15th Mahayugaṁ and ruled until one thousand years.

remained in the 'Treta Yugam' of the 28th Mahayugam when he was killed by Sri Rama. Then his brother Vibheeshana was crowned there by Sri Rama and ruled until the end of Dwaparam. Of the rest the important one was Simhala. The earliest mention of it was in the history of Shubhavrata in whose conquests it was included. Shubhavrata ruled in the 26th Dwaparam but it was not mentioned in Sri Ramayanam. By that time it was drowned in the sea. As Shubhavrata ruled in 26th Dwaparam and Sagara in 19th Dwaparam all the seven islands including Simhalam and excepting Lanka were formed by the digging of the Earth by the sons of Sagara. In my map of the Earth styled "Earth according to Soorya Siddhantam, Sri Ramayanam and Sri Mahabharatam" two land marks my readers may notice. The further one extending south near to the equator denotes the land before Sagara.

The second land mark denotes the land after the Emperor Sagara and contains islands and seas which were formed perhaps by the digging of the Earth by the sons of Sagara. All this map is copied from the Imperial Reference Atlas.

We don't hear of Simhalam after Shubhavrata until 2000 years passed in Kali Yugam when it was mentioned in the history of Buddha where it was by mistake called Lanka. Lanka was on the Equator as stated in the Soorya Siddhantam whereas Simhalam is further north. Lanka was submerged by the Sea in Kali Yugam.

It is doubtful whether Vibheeshana lived after Dwapaaram as in the history of Kali Yugam described in Bhavishyat Puranam his son Karbura is said to be ruling though Lanka was submerged by the Ocean in Kali Yugam as Karbura was a Rakshasa he lived under water. As Udayasinha was an incarnation of God he went there. The last mention of Vibheeshana is in Sabha Parvam of Mahabharatam where he sent presents to Yudhishtira in the Rajasooya sacrifice through Sahadeva youngest of Pandavas who came to Kachchha or seashore in his conquest of Southern Bharata by the order of Yudhishtira and sent emissaries.

Authority — Mahabharatam, Sabha Parvam, Chapter 31, Stanzas 74 to 78

Measurement of Jamboo Dweepam is the first Maavanataram excepting the southern three Varshas namely Ilavrutam, Bhadrashvam and Ketumalam all the other varshas were 9000 Yojanams north to south. Ilavrutam was 34000 Yojanams north to south and 9000 Yojanams wide. Bhadrashvam and Ketumalam Varshas were each 32000 Yojanams north to south. If the mountains that form boundaries of the Varshas Nishadha and Neela are each one lakh of Yojanams long and the rest are 90000 Yojanams each long.

Authority — Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanzas 10 and 11

South of Himadri and north of the Lavana Ocean is the Bharata Varsha 9000 Yojanams north to south. It was divided into nine Khandas or countries namely:

- | | |
|-------------------|---------------|
| 1. Indira Dweepa. | |
| 2. Kasheruman. | 6. Soumya. |
| 3. Tamravarna. | 7. Gandharva. |
| 4. Gabhastiman. | 8. Varna |
| 5. Nagadweepa. | 9. Bharata. |

each of which were one thousand Yojanams north to south.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 3, Stanzas 1, 2, 6, 7, 8 and the Commentary, called Vaishnava Koota Chaudrika by Ratnagarbha Bhattacharya.

On the four sides of Meru there are four gardens of Devas namely Chaitraradham on the east, Gandhamadanam on the south, Vaibhrajam on the west and Nandanam on the north. On the head of Meru there is the town of Brahma 14000 Yojanams wide; on the eight sides of it eight towns of eight Dikpalas are situated. These gardens and towns are the pleasure residences of the Devas. From Trivikrama Incarnation of God i. e. from the Treta Yugam of the 7th Mahayugam of the Vaivasvata Manvantaram Ganga flowing from the foot of Trivikrama watering the world of Chandra and Swargam fell from the sky on the summits of Meru in the aforesaid city of Brahma. Thence flowing in four directions the eastern branch called Seeta flowing from mountain to mountain on the summits and falling thence into the Bhadrashwa Varsha and watering the Varsha extend the North sea.

The southern branch called Alakananda watering the Ilavruta Varsham enters the North Sea and during

the time of Bhagiradha she descended into Bharata Varsham and flowing in seven rivers entered the Lavana Ocean. Shakshu flowing across the western mountains and watering the Ketumala Varsha enters the North Sea. The northern branch called Bhadra flowing over the northern mountains and watering the Kuru Varsham entered the North Sea.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanzas 23 and 25 to 36.

On the four sides of the Meru there were four lakes viz:—Arunoda on the east, Mahabhadra on the south, Asitoda on the west and Manasa on the north. These lakes surround Ketumala, Ilavruta and Bhadrashwa Varshas.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanza 24.

On the Kesara Mountains of Meru pleasant towns and gardens of Lakshmi, Vishnu, Agni, Soorya and other Devas are situated.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanza 46.

The River Arunoda flowed from the Mount Mandara and watering the eastern portion of Ilavrutam entered Mahabhadra Lake. The River Jamboonada flowed from the Gandhamadana mount being the collection of the juice of Jamboo fruits which fell from a huge tree on the mount and watering the middle portion of Ilavruta entered the same lake. The Jamboo Dweepam takes its name from the Jamboonada and gold was produced from the fruits of the Jamboo tree on the source of the river.

From the summits of the Mount Vipula five rivers flow and water the western portion of Ilavrutam and enter the same lake. Likewise ten rivers flow from Snparshwa Mount from the hollows of a Banyan tree called Shatavalsha which bestow milk, curd, honey, ghee, jaggory, rice, clothes, beds, seats, and jewels to those who pray for them.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 16, Stanzas 16 to 24.

All these rivers, gardens and towns that are situated in Ilavruta, Bhadrashwa and Ketumala Varshas can only be seen and enjoyed by Devas and those souls who by their virtue attain the bodies of Devas after their earthly life.

In Sri Vishnu Puranam it is said that Bharata, Kimpurusha and Hari Varshas are situated south of Meru and Ramyaka Hiranmaya and Kuru Varshas are situated to the north of Meru. By this some suppose that those Varshas that are said to be situated south of Meru are in Eastern Hemisphere and those that are said to be in the north of Meru were on the Western Hemisphere. If so Kuru Varsha which must be on the north of all the Varshas and south of Ilavruta Varsha fails to be so. This ambiguity is set at right in Sri Bhagavatam. It is said there that the Varshas Ramyaka, Hiranmaya and Kuru are situated north to each other as far as Ilavruta which surround the Meru. It is also said that Hari, Kimpurusha and Bharata Varshas are south to each and south to Ilavrutam. Therefore the situation of the Varshas is clearly explained in Sri Bhagavatam.

Authority — Sri Bhagavatam, Skandham 5, Chapter 16, Stanza 8 and 9.

The sons of sagara dug the Jamboo Dweepam at about the beginning of the Shuddha Dwaparam of the nineteenth Mahayugam of the Vairasvata Manvantaram. As it is said that they dug only Jamboo Dweepam we must understand that all other Dweepas between Jamboo Dweepam and Ksheera Ocean excepting a strip of land on the shore of that ocean which was then called Shalmali Dweepam were submerged by the Ocean. At that time by the digging by the sons of Sagara two islands on each at the two confluences of the two Hemispheres were formed which were called Bhadrashwa and Ketumala and another in the centre of the Western Hemisphere round the equator which was called Kuru Varsha. By the same cause the four lakes on the four sides of Meru which surround Havruta, Bhadrashwa and Ketumala described in Puranas were mixed together and formed into the Northern Ocean. Further two currents started from the Northern Ocean above stated and entered the Ksheerabahi in the south. The three new Varshas Bhadrashwa, Ketumala and Kuru formed by the digging by the sons of Sagara existed until the Kruta Yugam, hence they were mentioned by the Soorya Siddhantam which was related when 130 years were remaining in the Kruta Yugam of the 28th Mahayugam.

They were gradually reduced by the abovesaid currents. At last at about the end of Sandhyamsha of the Treta Yugam of the 28th Mahayugam they were completely submerged by the Ocean, hence they were not mentioned in Sri Ramayanam which was composed

when about 1000 years passed in the reign of 11000 years of Sri Rama Who incarnated when 1000 years were remaining in the end of Sandhyamsha of the Treta Yugam of the 28th Mahayugam, only the abovesaid two currents were mentioned under the name of Jalodadhi.

Some suppose that the Earth described in Puranas was flat and eight Diggajas, Koorma Incarnation and Shesha bear it. This is not so for these reasons. If the Earth of the Puranas was flat there is no place for the seven Patalas under it which Puranas describe as Bilaswargas or underground worlds. The very fact that Puranas describe Patalas as Bilaswargas show that the Earth described by the Puranas was eggshaped but not flat, inside which the seven Patalas are situated under each other. It is said in Sri Ramayanam, Bala Kandam, that the sons of Sagara dug a side of the Earth to some extent in quest of the lost horse of the Sacrifice of their father and found one Diggaja. They bowed him and thence dug another side of the Earth and found another Diggaja. Thus they dug other two sides of the Earth and found the other two Diggajas. At last they dug up to Patala and found Kapila Incarnation of God and the lost horse.

If all the eight Diggajas, Koorma Incarnation of God and Shesha support the Earth under the ultimate bottom of the Earth. The sons of Sagara would not have found the Diggajas at different layers. If the theory that all the Diggajas bear the Earth under the ultimate bottom is true the sons of Sagara ought to have found them only after they dug through the Earth whereas it

was not so Therefore the deduction from the description in Sri Ramayana is as follows. The eight Diggajas in other forms from those that serve their lords the eight Dikpalas bear the Earth staying each in a Patala or underworld The eighth one supports the Earth staying in Patalam the downmost underworld in addition to his comrade as it is the wisest Shesha standing from the bottom of the Swarnabhoomi up to Patalam the lowermost of the seven under worlds support the Earth The Koorma Incarnation of God staying under the Swarnabhoomi support the whole Earth from the beginning of the 4th Mahayugam of the 7th Manvantaram when the churning of Milky Ocean took place

Authority —Padma Puranam, Uttara Khandam,
Chapter 233, Stanzas 13 to 15

Some asort that the Puranas describe Jamboo Dwepam as having three Varshas viz —Bharata, Kimpurnsha and Hari in the Eastern Hemisphere and the other Varshas viz —Hiranmaya, Ramayaka and Kuru on the Western Hemisphere from north to south placing Ketumala and Bhadrashwa Varshas each at the confluence of the two Hemispheres and Ilavrutam round Meru If so, Bhadrashwa and Ketumala Varshas cannot be on both the sides of Ilavrutam Varsha as described by Sri Bhagavatam and Sri Vishnu Puranam

Further the Bhadra River which in Sri Vishnu Puranam is said to have flowed from the head of Meru and watering the Kuru Varsha enters the Manasa Lake or the Northern Ocean cannot be so as in the above theory Kuru Varsha comes to downmost of the other two Varshas in the Western Hemisphere Therefore the above

theory cannot stand. Therefore the Earth described by two Puranas is according to sketch shown. It satisfies all the descriptions of Mountains and Rivers in the Puranas.

The above theory is described in Soorya Siddhantam and Siddhanta Siromani a commentary of the above. Therefore the above description shows the formation of the Varshas at the time when Soorya Siddhantam was related which is about the end of Kruta Yugam of the present 28th Mahayugam as stated heretofore.

In Sri Vishnu Puranam Amsa'2, Chapter 2, it is said that the Ganga falling from Swargam first fell in the City of Brahma on the summit of Meru was split into four rivers. One of them called Seeta flowing eastwards from the summit of Meru and watering Bhadrashwa Varsham enters the Ocean, the Chakshu flowing westwards and watering Ketumala Varsham also enters the ocean. The other called Bhadra flowing northwards and watering Kuru Varsham enters the Ocean. The fourth called Alakananda flowing southwards and passing from the summits of the mountains at last falls on the Himalaya Mountain and flowing into Bharata Varsham in seven branches enters the Ocean. Excepting the Alakananda the Ocean into which the other three rivers enter was the Northern Ocean. The Ocean which Alakananda enters in seven branches was the Southern Ocean. As the descent of Ganga to the Earth from Swargam was during the reign of Bhageeradha the great grandson of Sagara, the four Lakes Arunoda, Asitoda, Mahabhadra and Manasa were mixed and formed into the Northern Ocean during the reign of Sagara by the digging of the Earth by

his sons. Then there is no discrepancy in Sri Vishnu Puranam which says that the above three rivers enter the Northern Ocean. The rivers mentioned in Sri Bhagavatam exist from the Creation. The three Varshas Ilavrutam, Bhadiashwam and Ketumalam with mountains and rivers therein are invisible to the people of Kali Yugam.

The Kuru Varsham had its treasure hidden from the eyes of the people of Kali Yugam. Devas only enjoy its treasures.

In Treta Yugam Vanaras saw this Varsham with all its extraordinary treasures. In Kishkindha Kandam of Sri Ramayanam Sugreeva describes this Varsha to the Vanaras as having rivers and gardens which bestow sweet fruits exceedingly palatable foods, beautiful clothes of great value and beautiful girls but prohibits them to try to enjoy them as they are only intended to the use of Devas and virtuous souls that go to Swargam which fact was mentioned to Arjuna by the servant of Devas.

Vide above Authority of Sri Mahabharatam.

In the end of Dwaparam Arjuna was prevented by a servant of Devas from going there in his expedition of conquest of the north. Therefore by that time Kuru Varsham was shut out to the humans. In Kali Yugam its aforeaid treasures were bidden to the humans even though they go there.

In the conquests of Arjuna, one of the Pandavas, Swetagar was mentioned after Himalaya. Beyond it a country peopled by Kimpurushas whose king was the son of Druma was mentioned. Beyond it Hemakoota was mentioned and beyond it a country called Uataka peo-

pled by Guhyakas was mentioned. Whole of this country from Svetagiri to Hemakeota was then called Hari Varsham.

Beyond Hari Varsham Kuru Vaisham was mentioned. Among the Var-shas north of Bharata only these two Vaishas were in vogue at that time. Then Gandharvas were ruling round Mauasa Lake.

Authority:—Sri Mahabharatam, Sabha Parvam, Chapter 28, Stanzas 1 to 6.

By the time of Sri Rama some new islands were formed and a few seas which can be seen on the Plan attached. When Soorya Siddhantam was related both the eastern and western halves of Jamboo Dweepam i. e., North America and the Eastern Hemisphere above the Equator were completely connected. Both at the time of the relation of Soorya Siddhantam and at the time of Sri Rama the portions of Africa and South America south of the Equator were under the Ocean as they were not mentioned in either Soorya Siddhantam or Sri Ramayanam.

The portions of Africa and South America south of the Equator were not mentioned in Sri Ramayanam and in Sri Mahabharatam, (Vide Sri Ramayanam, Kishkindha Kandam, and the conquests of the Pandavas in Sabha Parvam of Sri Mahabharatam) Pandavas might have left those portions as they were not populated in those times but there is no reason for their nonmention by Sugreeva in Sri Ramayanam where even the horrid and unpopulated deserts too were mentioned. Therefore

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in the times of Sri Ramayanam those portions of Africa and South America were under the Ocean. They might have been formed either in the beginning of Shuddha Dwaparam or Kali Yugam.

I have hitherto stated that by the time of relation of Soorya Siddhantam i. e. when 130 years were remaining in the Kruta Yngam that passed, the Earth became round and that islands Ketumala and Bhadrashwa Varshas were formed at the confluence of the two Hemispheres in which the towns called Romaka and Yamakoti were situated on the Equator and Lanka and Siddhapuri in Kuru Varsham were situated on the Equator in the south of Jamboo Dweepam in the Eastern and Western Hemispheres respectively. But as I have stated previously it is said in Sri Bhagavatam, Skandham 5, that the islands 1. Lanka, 2. Ramanaka, 3. Chandra-shukla, 4. Mandaragharina, 5. Simhala, 6. Avartana, 7. Swarnaprista and; 8. Panchajanya were formed by the digging of the Jamboo Dweepam by the sons of Sagara which was in the Dwaparam of the 19th Mahayugam. I have also shown previously with reasons that Lanka existed in the 15th Mahayugam.

Further in Brahma Siddhantam the four cities Romaka, Yamakoti, Lanka and Siddhapuri were mentioned and it is also said that Manu stays on the summit of Meru.

In Sri Bhagavatam, Skandham 9, it is said that Vaivasvata Manu stayed near the northern summit of Meru during the first portion of his reign as shown in his history. Therefore the Earth became round and it had

the description as stated in Soorya Siddhantam and Siddhanta Siromani from the beginning of the Vivasvata Manvantaram

Authority —Brahma Siddhantam, Chapter 1, Stanzas 23, 49 and 50

Therefore the forming round of the Earth and all its description in Soorya Siddhantam was as it existed at the beginning of this Vivasvata Manvantaram and the Earth became round and the changes on it stated in Soorya Siddhantam were the consequences of Deluges at the end of each Manvantaram previous to Vivasvata Manvantaram. By the digging of the Jambhu Dwepam by the sons of Sagar new islands stated in Sri Bhagavatam and Sri Ramayanam were formed and the hot currents stated in Sri Ramayanam started from the North Sea and gradually destroyed the above said Ketumala and Bhadiashwa Varshas by the time of Sri Rama when 1000 years remained in the Sandhyamsham of the Lieta Yugam of 25th Mahayugam. Thus they separated the great continent of Jambhu Dwepam into eastern and western portions. These currents were called in Sri Ramayanam as Jalajadhi. Under these currents the Badabanala is situated as described by Sugreeva in Sri Ramayanam.

By the time of Sri Rama the islands mentioned in Sri Bhagavatam excepting Lanka were submerged. The measurement of the Earth as given in Soorya Siddhantam was its measurement at the beginning of Vivasvata Manvantaram.

The sons of Sagara dug the Earth about the beginning of the Shuddha Dwaparam of the 19th Mahayugam. They first dug around Jamboo Dweepam. They dug in the other six Dweepas when they came again from Sagara. By that effect some islands were formed round Jamboo Dweepam on and above the Equator of which Yava Dweepam and Shishira Dweepam and some others remained up to the time of Sri Rama. Pluksha and Krouncha Dweepas were split up into several islands which are mentioned in Sri Ramayanam between the Equator and Lohita Sagaram. The remnant of Ikshu Ocean of the Siddhantas was celebrated at the time of Sri Rama as Lohita Sagaram. By digging of other Dweepas by the sons of Sagara though several seas and islands were formed at that time Kusha Dweepam was entirely submerged by the sea and Shalmali and Shaka Dweepas were connected completely covering the Dadhi Ocean which was in the middle and formed into one piece of continent called Shalmali Dweepam. Thus all the small strips of land and water mentioned in Soorya Siddhantam namely, Shalmali and Shaka and the Ocean Dadhi were mixed and became one piece of land called Shalmali by the time of Sri Rama. Madya or Suta encroached into Plaksha and Krouncha Dweepas Ikshu and Ghruta Oceans mixed together and submerged the Kusha Dweepam.

In Sri Ramayanam only that portion of these Dweepas situated in the Eastern Hemisphere is described. The portion of these Dweepas situated in the Western Hemisphere were not described as they were then used by Devas for their pleasure residences which fact is men-

tioned in Sri Ramayanam. The Ksheera Ocean and Pushkara Dweepam even though reduced very much by the rotation of the Earth and the deluges remained to some or extent But the eastern portion of the Pushkara Dweepam was celebrated in the time of Sri Rama as Sudaithana.

Swarna Bhoomi is not mentioned neither in Soorya Siddhantam nor in Sri Ramayanam. Therefore we cannot know its changes. We know only from Puranas that it is smooth like glass and no Earthly Being can stand on it as it is devoid of gravity and Devas only use it for their pleasure trips. By both the above reasons no Earthly Being can reach it. It is round from the Creation and has no Lokas inside like the Human Earth.

It is double in size of the Human Earth.

Authority:—Sri Vishnu Puranam, Amsa 2, Chapter 4, Stanzas 94 and 95.

The North Pole makes a circle round Dhruva in a period of 25868 years as also the Temporary Star discovered by Tycho Brahe in the year 1572.

Vide Page 292-93, Astronomy of today.

All the creation of the Lokas described in the history of the 1st Kalpam must be understood here.

Summary of the description of the Earth.

Arjuna conquered Northern Asia up to Siberia (Eastern Kuru Varsham) only. He was prevented from proceeding further by a Devadoota. He and his brothers conquered only Asia. They did not go to the other

parts of the Eastern Jamboo Dweepam i.e. Europe and Africa neither they went to the Western Jamboo Dweepam. This time was when about 30 years were remaining in Dwaparam. Arjuna was prevented from proceeding to Siberia by Devadoota who said that there was no wealth there for him to win even if he entered that country. Therefore we must presume that Siberia and the Earth north of it was covered with ice by that time. It was done by Devas to hide the valuable wealth in those parts from the men of that time and Kali Yugam. Those parts were covered with ice from the beginning of Sandhyamsham of the Dwapara. Vanaras roamed over the Eastern Hemisphere of Earth in quest of Seeta in Treta Yuga Sandhyamsha when about one thousand (1000) years were remaining in the Yugam. Then all Siberia and Russia in Europe both forming the eastern part of Kuru Varsham and even the part of Earth north of it i.e. Meru and the Varshas round it were not covered with ice but were described by Sugreeva as countries containing beautiful gardens, rivers and lakes. Meru was described as a golden Mount. But the Vanaras were prevented by Sugreeva from going to western portion (or Western Hemisphere) of the Earth saying that that part was used by Devas for their pleasure trips and he knew only the eastern one. Therefore by that time all the eastern part (or Eastern Hemisphere) of the Earth or Jamboo Dweepam was only opened to the Humans. The western part was used by Devas. The other Dweepas or continents were split up into islands. Siddhantas describe both the Hemispheres. But they describe the Jamboo Dweepam fully. Their description of the Earth was at the beginning of the

Vaiyasvata Manvantaram, the 7th Manvantaram. They say that Jamboo Dweepam then occupied half the Earth and other Dweepas were situated south of it. Therefore they were reduced to small strips of land by that time. Puranas describe all the seven Dweepas fully. Therefore they describe the Earth as it was at the beginning of the Kalpam or 1st Manvantaram. In Kali Yugam all those parts of the Earth which were described in the previous Yugas as pleasure residences of Devas were covered with ice probably from the beginning of the Sandhyamsham of Dwaparam. We must presume that this was the order of occurrences of things in all the previous Yugas.

In Soorya Siddhantam, Chapter 1, Stanzas 34, 35 and 36, it is said that Meru is situated passing through the Earth as its axis and issuing out at both the ends (two poles). On the northern end of Meru Devas stay and on the southern end the Asuras stay and as the barrier between them the Lavana Ocean is situated.

In Brähma Siddhantam, Chapter 1, Stanzas 47 and 48, the same thing is stated. But in both the Siddhantas the four towns viz:—Rnmaka, Yamakoti, Siddhapuri and Lanka are stated as situated in the four islands on the Equator.

Authority:—Soorya Siddhantam, Chapter 12, Stanzas 37 to 40, and

Brähma Siddhantam, Chapter 1, Stanzas 49 and 50.

The same thing is stated in some Siddhantams.

Authority:—Snma Siddhantam, Goladhyayam, Stanzas 28 to 31.

From this it is outwardly appearing that the Siddhantas do not state any land on the Earth except the four islands on the Equator containing the four cities above mentioned. But Siddhanta Siromani an explanatory work of Soorya Siddhanta states that Jamboo Dweepam extended up to Equator from the north. Then Lavana Udadhi or Ocean is situated and then the Dweepas Gomedhika or Plaksha of the Puranas, Krounchâ, Kusha, Shalmali, Shaka, Pushkara and Sarpi, Iksvâ, Ghruta, Dadhi and Ksheera Udadhies intervening between the Dweepas. But what is not stated in Siddhantas cannot be accepted though it is stated in its explanatory work Siddhanta Siromani. But in Brahma Siddhantam it is stated that Lavana Udadhi is 150 Yojanams north to south

Authority:—Brahma Siddhantam, Chapter 1, Stanzas 47 and 48.

Therefore it is implied that the remaining portion of the Earth was occupied by the Dweepas or Continents and Udadhies or Oceans as stated in Siddhanta Siromani. But in Siddhanta Siromani the order is stated from Shaka. But it must be understood that the order was stated in back way i.e. from bottom to top from Ksheera Ocean. In Puranas Shalmali Dweepam comes next to Plaksha Dweepam. But we must understand that the order in Puranas was the order in the 1st Manvantaram. The order stated here was the order the Dweepas were celebrated in the beginning of the Vairasvata Manvantaram after the Deluges at the end of each of the previous Manvantarams. It was by that reason in

Sri Ramayanam too Shalmali Dweepam was stated immediately before Ksheera Abdhi.

By the time of Sri Ramayanam all the above Dweepas excepting the Shalmali and Pushkara were split into islands by the Oceans and the Oceans too were mixed up excepting the Ksheera Ocean. These islands and Oceans were described in Sri Ramayanam, Kishkindha Kandam.

I have gone through the following Astronomical Works of the Aryans.

1. Soorya Siddhantam
2. Soma do
3. Brahma do
4. Pitamaha do
5. Vasishtha do
6. Bruhatsamhita of Varahābhira
7. Jyotirvidyabharana of Kalidasa
8. Rajamartāṇḍa of Bhoja Raja
9. Jataka Sarvasvam a work in which several small astronomical works have been compiled.

Of these numbers 6 to 9 solely deal with rituals and jatakas or the destinies of people. They contain no description of Planets. The first five contain the description of Planets. Of them Pitamaha Siddhantam contains no description of the measurements of the Lokas of the Planets. Of the other four Soorya Siddhantam contains the measurements of the Lokas of Soorya and Chandra. Of Bhoomi it describes not only its measurements but its Dweepas or Continents and Udadhies or Oceans and some Cities.

Of the other three Soma Siddhantam describes the measurements of the Lokam of Chandra and Bhoomi. The other two describe measurements of Bhoomi only. But it is wonderful they all agree with one another. Soorya Siddhantam was composed when 130 years were remaining at the end of the Krita Yugam of the 26th Mahayugam of the Varasata Manvantaram Soma Siddhantam was composed when 28 years passed in the Sandhyamsham of Dwaparam of the same Mahayugam. The description of the Earth in this work ought to be different from Soorya Siddhantam as we see from the description of it in Sri Ramayanam which was composed when one thousand years were remaining in the Sandhyamsham of Treta Yugam of the 29th Mahayugam that the Earth was changed considerably from the time of Soorya Siddhantam. Brahma Siddhantam was related by Brahma to Narada. Then one would expect that the description in it would be at about the beginning of the Kalpam. If so it must agree with the description of the Earth in Puranas but not with Soorya Siddhantam. But on the contrary it agrees with Soorya Siddhantam. Vasishtha Siddhantam also agrees with it.

About the dwelling of Pitru Devas in Chandra Lokam Brahma Siddhantam agrees with Soorya and Soma Siddhantams.

Authority:—Soma Siddhantam, Chapter 1, Stanzas 35 and 50, Chapter 2, Stanza 1, and
 Brahma Siddhantam, Chapter 1, Stanzas 19 and 20, and
 „ 22, 23, 34, 47, 48, 49 to 85.

Vasishtha Siddhantam, Page 10,
Stanzas 52, 53, 54.

All these works agree as to the mention of the four cities Romaka, Yamakoti, Lanka and Siddhapuri. Therefore I conclude thus from all the above

In Brahma Siddhantam, Chapter 1, Stanza 23, it is said that Manu stays on the northern summit of Meru. In Sri Bhagavatam in the beginning of 9th Skandham it is said that Vairasvata Manu during first part of his reign lived in Ilavruta Varsham near Sumera. Therefore Brahma related this Siddhantam to Narada about the beginning of Vaivasvata Manvantaram and the description of the Earth therein was as it was at the beginning of that Manvantaram. By that time the Earth became round and had all the Continents, Oceans and Cities mentioned in Siddhantas after the Deluge at the end of the previous Manvantaram.

Soorya Siddhantam though related when 130 years remained at the end of Kruta Yuga Sandhyamsha and Soma Siddhantam was related when 23 years passed in the Sandhyamsham of Dwaparam of 28th Mahayugam of the Vaivasvata Manvantaram, they followed Brahma Siddhantam. So also Vasishtha Siddhantam followed Brahma Siddhantam. Therefore they all describe the Earth as it remained at the beginning of the Vaivasvata Manvantaram.

As the towns Romaka, Yamakoti, Siddhapuri and Lanka were mentioned in Brahma Siddhantam it is presumed that the great islands Bhadrashwa, Ketumala and Kuru and Lanka were formed by the beginning of

the Vaivasvata Manvantaram. Therefore all the continent-, the Oceans and the above islands were formed at the beginning of the Vaivasvata Manvantaram. As it is said in the same Siddhantam that Livana Ocean extends to the middle of the Earth and in Siddhanta Shiromani it is said that Jambuo Dweepam extends to the middle of the Earth it is presumed that those Dweepas and Oceans were small strips of land and water, the remnants of those mentioned in Puranas. All these changes at the beginning of the Vaivasvata Manvantaram were the effects of the Deluges at the end of each Manvantaram that passed before the Vaivasvata Manvantaram.

Authority:—Brahma Siddhantam, Chapter 1, Stanzas 48, 49 and 50.

In Sri Matsya Puranam in the history of Sri Nrusimha killing Hiraanyakashipu the description of the Earth is given akin to the description given in Sri Ramayanam. Therefore the Earth came to that form at the end of the 2nd Manvantaram. But it came to the form described in Siddhanta Shiromani at the beginning of the Vaivasvata Manvantaram. Therefore at the beginning of every Manvantaram after the 1st the Earth came to the form described in Siddhanta Shiromani and it changes to the form described in Sri Ramayanam by the beginning of 28th Mahayugam.

Authority:—Sri Matsya Puranam. Chapters 162 and 163.

Indra's, Agni's, 'Dharma's and Kashyapa's Lokas revolve on their axis in one earthly year which forms their day and night. Their Suns are ¹ and Pulaha.

They revolve round Dhruva once in 360 earthly years which forms their year, when Dhruva's Lokam revolves once on its axis. It revolves round MaharLokam once in one Mahayugam when Mahar Lokam revolves once on its axis. Jana Lokam and Tapo Lokam do the same in the same time. Mahar Lokam, Jana Lokam, Tapo Lokam, Shiva Lokam and Vishnu Lokam revolve round Satya Lokam of Brahma in one Manvantaram. When they make 14 revolutions they all perish at the end of Kalpam or day of Brahma. Brahma's Lokam revolves on its axis once in two Kalpa's time. In its day it receives light of the Sun from Shweta Dweepam. It revolves round Shweta Dweepam in 360 days.

Shweta Dweepam, Sri Vaikuntha Lokam and Kailasa Lokam revolve round each other and round Go Lokam once in a Kalpam or life of Brahma when they all perish .

Swayambhuva Manu and Prajapatis.

Then Swayambhuva Manu going to the Earth wanted to have a capital to rule. Then he went to Satya Lokam and requested Brahma about the same. He took him to Vaikuntha Lokam built by Vaikuntha an incarnation of God in the first Manvantaram on the Sphere or Lokam of Showri where all the Incarnations of God guarding all the Manvantaras stay in those Manvantaras.

N. B —As the Incarnation of God called Yagnya in the first Manvantaram stayed in Swargam as Indra so He had another Incarnation called Vaikuntha on the Lokam of Showri in the same way as the Incarnation

called Narayana stays there while the Incarnation of Upendra in this Manvantaram stays in Swargam.

Authority:—Padma Puranam, Patala Khandam,
Chapter 195.

Then God Vaikuntha being requested by Brahma and Manu called Vishvakarma created by him and ordered him to build a capital to the Manu on the Earth like Ayodhya his capital in that sphere. Then Manu took Vishvakarma to the Earth and had his capital built in Aryavarta of Bharata Varsha and named it also Ayodhya.

Authority —Ayodhya Mahatmyam of Rudrayamala,
Chapter 1.

Then Shatarooa made penance for ten thousand years when she was married by the Manu.

Authority:—Harivamsham, Hanu Vamsha Parvam,
Chapter 2, Stanza 3

Probably a decade after two sons called Priyavrata and Uttanapada and three daughters called Akooti, Devahooti and Prasooti were born to them. Probably twelve years after Akooti was married by Ruchi, Prasooti by Daksha and Devahooti by Kardama. Probably a decade after God incarnated to Ruchi by the name of Yagnya and Lakshmi as Dakshina. Manu adopted Yagnya as a son and Dakshina remained with Her parents. Then they were married. Yagnya acted as Indra in the first Manvantaram and also as the incarnation of the God of Manvantaram.

Authority;—Sri Bhagavatam, Skandham 4, Chapter
1, Stanzas 3 to 6.

FIRST MANVANTARAM.



I have said in the history of Swayambhuva Manu that Ayodhya was his Capital. But in Sri Bhagavatam Skandham 3, Chapter 21, Stanza 25, it is said that he lived in the district called Brahmavartam and in Chapter 22, Stanzas 27 and 32, it is said that he built a city called Barhishmati on the Saraswati and lived there. But in Stanza 36, it is said that he lived there until the end of his Manvantaram by hearing the doings of God. From this we conclude that he first built Ayodhya and ruled from there the whole Earth for $25\frac{1}{2}$ Mahayugas and then installing his eldest son Priyavrata on his throne as the Emperor of the whole Earth himself retired with his daughters to Brahmavarta for sacred residence and building a city called Barhishmati lived there until the end of his Manvantaram. But in Chapter 21, Stanza 25, it is said that he was ruling the whole Earth staying in Brahmavarta. Even though his son Priyavrata was then actually ruling as the Manu was living it is considered as he was ruling as overlord. His daughters were born about the end of his reign.

Twelve Devas called Yamas born to them. These were the same as Adityas of the present Manvantaram and acted as Suns each a month on the sphere of the Sun in the same way as Adityas act in this Manvantaram.

Authority.—Sri Vishnu Puranam, Amsa 2, Chapter 10.

Their history was as follows.—They were born first in Brahma and were then called Jayas. Then Brahma ordered them to procreate when they refused. Then

Brahma cursed them to born in seven Manvantaras. They accordingly were born as Yamas in the first, as Tushitas in the second, as Satyas in the third, as Harayas in the fourth, as Vajkunthas in the fifth, as Sadhyas in the sixth and as Adityas in the seventh Manvantaras.

Authority:—Vayu, Puranam, Utara Khandam
Chapter 5, Stanzas. 5, to 16; and 64 and 65,
and Chapter 6, Stanzas. 1 to 47.

Kardama had by Devahooti a son named Kapila also an incarnation of God and daughters when 25 Mahayugas and twenty thousand years have passed in the Manvantaram.

Vide:—Sri Bhagavatam, Skandham 3, Chapters 21, Stanza 6, 23 and 24.

But Atri was issueless in the 1st Manvantaram and so adopted Uttanapada as his son.

Vide:—Sri. Harivamsham, Parvam 1, Chapter 2, Stanza 7.

Narada did not marry.

Daksha had 13 daughters ten of whom he gave in marriage to Dharma of whom Moorti had two sons called Narayana and Nara the Sage Incarnations of God who were born when about ten thousand years passed in the Sandhi of the first Krita Yugam and stayed in Badari forest. The youngest daughter Sati was married by Shiva and she burnt herself in the sacrifice of her father at the end of the Manvantaram as her father abused her husband. Soon after Daksha also died.

Manu's Code was written by Swayambhuva Manu.

Authority:—Manu's Code, Chapter 1.

Even though Manu had two sons Priyavrata and Uttanapada the progeny of his older son Priyavrata only ruled throughout the first Manvantaram. The progeny of his younger son Uttanapada ruled throughout the second Manvantaram.

Authority:—Sri Vishnu Puranam; Anshu 2, Chapter

1, Stanzas 41 to 44; and the Commentaries.

Uttanapada was making penance on the Sumeru Mount throughout the first Manvantaram. He was saved by Matsya Incarnation of God during the Deluge at the end of the first Manvantaram as will be shown hereafter. As I have said before, the capital of Svayambhuvan Manu was Ayodhya. His son Priyavrata and his descendants ruled at Ayodhya. Priyavrata married a girl called Kanya a daughter of Kardama and had by her the following sons Viz:—

1. Agneedhira, 2. Agnibahu, 3. Vapashman,
4. Dyantiman, 5. Medha, 6. Medhatithi,
7. Bhavya, 8. Savana, 9. Putra and
10. Jyotishman and two daughters Oorjaswati

and Kukshi and by another wife he had four sons viz:—
1. Swarochisha, 2. Uttama, 3. Tamasa and 4. Raitati
who were reborn at the beginning of the Manvantaram
2, 3, 4 and 5 and became the establishers of them. He
gave his daughter Oorjaswati in marriage to Shukra.

Authority:—Sri Vishnu Puranam, Anshu 2, Chapter

1, Stanzas 5 to 9 and Anshu 3, Chapter 1, Stanzas 24 and 25.

Sri Bhagavatam, Skandham 5, Chapter

1, Stanzas 1 to 34.

Of those ten sons three sons No 2, 5 and 9 became ascetics and devotees of God. Priyavrata divided the Earth into seven Dwoepas or Continents separated by seven Oceans which are formed by his driving on a chariot round the Earth seven times during a day.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 1, Stanzas 24 to 28, 29 and 30

Priyavrata divided the Earth into seven Dwoepas or Continents separated by the seven Oceans. He made his seven sons as the Sovereigns of the seven Dwoepas respectively who in their turn divided their Continents among their sons. It is said that Priyavrata reigned 11 Arbuda years.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 1, Stanza 29.

The seven Dwoepas were:—1. Jamboo, 2. Pluksha, 3. Shalmali 4. Kusha, 5. Kroncha, 6. Shaka and 7. Pushkara. Each of which is twice bigger in circumference than the former.

The Seven Oceans were:—1. Lavana, 2. Ikshu, 3. Suta, 4. Sarpi, 5. Dadhi, 6. Ksheera, and Mharnava which encircles the Earth in the form of vapour.

Authority:—Sri Vishnu Puranam, Amsha 3, Chapter 9, Stanzas 5 and 6,

Sri Bhagavatam, Skandham 5, Chapter 1, Stanzas 31 to 33.

This time comes to 25 $\frac{1}{2}$ Mahayugas taking one Arbuda as one crore. His father reigned so long a time. Therefore these two reigned up to the end of the

$2,1 \times 2 = 51$ Mahayugams One Manvantaram is 71 Mahayugams. The remaining time was $71 - 51 = 20$ Mahayugams.

Rushabhadeva great grandson of Priyavrata ruled 63 lakhs of years. Puranas do not state the length of the reign of this Sovereign but I take this time from Jain authority, as stated in Wilkinson's Hindu Mythology, Page 505. This time comes to one Mahayugam and 14,80,000 years.

It is also stated there that he was born at Ayodhya. Therefore the son of Priyavrata called Agaeedha the Sovereign of Jamboo Dweepa and his son Nabhi the father of Rushabhadeva reigned two Mahayugams each. Agaeedha the Lord of Jamboo Dweepa had by an Apsarasa called Poorvachitti nine sons called (1) Nabhi, (2) Kimpusha (3) Harivansha, (4) Ilavrita, (5) Ramyaka, (6) Hiranarya, (7) Kuru, (8) Bhadiashwa and (9) Ketumala.

Authority — Sri Bhagavatam, Skandham 5, Chapter 2, Stanzas 3 and 19.

He divided the Jamboo Dweepam into nine Varshas or countries and naming them after the names of his sons made them the Sovereigns of those countries.

Authority — Sri Bhagavatam, Skandham 5, Chapter 2, Stanza 21.

Of these countries Ilavrita is situated surrounding the Meru and is in the centre of the Earth, hence the name.

Nabhi's Varsha Called Hima or Ajanabha was afterwards called the Bharatavarsha when his grandson Bharata became the lord of that Varsha.

Authority — Sri Vishnu Puranam, Amsha 2, Chapter 1, Stanza 32 and 33 and
Sri Bhagavatam, Skandham 5, Chapter 7, Stanza 3

Thus we see that by the end of the reign of Nabhi 55 Mahayugams have passed in that Manvantaram. He had a son called Rushabhadeva by his queen Merudevi.

Authority — Sri Vishnu Puranam, Amsha 2, Chapter 1, Stanza 26

Then Rushabhadeva was crowned at the beginning of the 56th Mahayugam. He ruled one Mahayugam and 19,80,000 years. That is he ruled the whole of the 53th Mahayugam and 19,80,000 years in 57th Mahayugam. That time comes to this in the 57th Mahayugam.

He lived 8400000 of Years. He was crowned when he was 2000000 of years old. He ruled 6300000 of years. He made penance for 100000 of years.

Authority — Wilkinson's Hindu Mythology, Page 505

Therefore he lived 8400000 of years.

He ruled 6300000 of years. One Mahayugam is 4320000 years. Therefore the remainder 6300000 — 4320000 = 1980000 years is the time he ruled in 57th Mahayugam. This time comes to this in yugas.

Shuddha Krata Yugam is $4000 \times 360 = 1440000$.

Two Sandhis came to $890 \times 360 = 268000$.

Krata Yugam with two Sandhis comes to 1728000.

1980000 — 1728000 = 252000.

Treta Sandhi is 108000. Therefore the time he ruled in Shuddha Treta Yugam is 232000—108000—144000.

Therefore Rushabhadeva ruled 144000 years in Suddha Treta Yugam or Treta Proper of the 57th Mahayugam. It is also said in the book above mentioned and in the praise of 24 preceptors of the Jains that Rushabhadeva was 500 Dhanus (bow) or poles high the size of people of that age.

Authority:—Praise of 24 Jainacharyas, Stanza 1.

Jains consider him as their first Acharya or Guru and he is mentioned in Sri Bhagavatam, Skandham 2, Chapter 7, Stanza 10, as one of the 23 incarnations of Narayana.

He had one hundred sons by his queen Jayanti.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 1, Stanza 28 and

Sri Bhagavatam, Skandham 5. Chapter 4, Stanza 8.

Rushabhadeva had one hundred sons. Of them Bharata was the eldest and was crowned as the Emperor of Bharata Varsha. Of the rest 1. Kushavarta, 2. Ilavarta, 3. Brahmavarta, 4. Aryavarta, 5. Malayaketa, 6. Bhadrasena, 7. Indraspruk, 8. Vidarbha, 9. Keekata lived with him and the rest 1. Kavi, 2. Hari, 3. Antariksha, 4. Prabodha, 5. Pippalayana 6. Avirhotra, 7. Dramida, 8. Chemasas, 9. Karabhajana became the devotees of God and ascetics and the remaining 81 became brahmans by the order of their father.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 4, Stanzas from 9 to 13 and commentary of Veeraraghavacharya.

Treta Sandhyamsha is 108000.	936000
	108000
	<hr/>
	1044000
Dwapara Sandhi	72000
	<hr/>
	1116000
1360000	
1116000	
<hr/>	

244000 is the time Bharata ruled in Shuddha Dwaparam of 59th Mahayugam.

Thus these great Emperors namely (1) Swayambhuva Manu (2) Priyavrata (3) Agneedhra (4) Nabhi (5) Rishabhadeva and (6) Bharata who reigned exceptionally long time ruled up to 244000 years in Shuddha Dwapara Yugam of the 59th Mahayugam.

He married Panchajani daughter of Vishwaroopa (other than the father of Vrutra) and progenerated from her sons called Sumati, Rashtrabhrut, Sudarshana, Avarana and Dhoomraketu.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 7, Stanza 1 to 3.

Then Bharata crowning his eldest son Sumati as Emperor of Bharata Varsha and giving the movable property to his other sons went to the forest near the hermitage of Palastya and went to heaven having made penance.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 7, Stanza 8, and

Sri Vishnu Puranam, Amsha 2, Chapter 1, Stanza 33 and 34

All these Sovereigns ruled in Ayodhya. Then the succession of Sovereigns given in Puranas is as follows — (1) Sumati (2) Indriyuma (3) Devadyumna (4) Paramesuthi (5) Pratih (6) Pratibha (7) Bhuman (8) Udgeedha (9) Prastava (10) Vibhu (11) Prudhusena (12) Nakta (13) Gaya (14) Chitraradha (15) Samrat (16) Mareechi (17) Binduman (18) Madhu (19) Veeravata (20) Madhu (21) Bhuvana (22) Twashta (23) Viraja (24) Raja (25) Shatajit (26) Vishwajyoti

Sri Vishnu Puranam, Amsha 2 Chapter 1, from Stanza 36

1 Sumati, 2 Indriyuma, 3 Paramesuthi, 4 Prateeha, 5 Pratiharta, 6 Bhava, 7 Udgeedha, 8 Prastava, 9 Vibhu, 10 Prudhu, 11 Nakta, 12 Gaya, 13 Nara, 14 Virat, 15 Mahaveerya, 16 Daceman 17 Mahanta, 18. Manasyu, 19 Twashta, 20 Viraja, 21. Raja, 22 Shatajit, 23 Vishwajyoti and 99 sons

Sri Bhagavatam, Skandham 5, Chapter 15

1 Sumati-Vishvasena,	2 Devitajit-Asuri,
3 Devadyumna=Dhenumati,	4 Paramesuthi=Suvarchala,
5 Prateeha=Suvarchala,	6 Pratiharta=Stuti 2 others
7 Bhooman=Rushinulya, Aja	8 Udgeedha=Devakulya,
9 Prastava=Niyuta,	10 Vibhu-Rati,
11 Prudhusena-Akooti,	12 Nakta-Rati,
13 Gaya-Gayanti,	14 Chitraradha=Oorna,
	Sugati and Avardhan,
15 Samrat=Uthala,	16 Mareechi-Bindumati,
17. Binduman=Suagh,	18 Madhu=Samana

- | | |
|----------------------|---|
| 19 Veeravata=Bhoja, | 20. Mandhu=Satya,
Pramandhu, |
| 21 Bhomana=Dooshana, | 22. Twashta=Veerashena, |
| 23 Viraj=Vishoochi, | 24. Shatajit and 99 sons
and a daughter. |

The duration of reign of these Sovereigns is not given. Therefore we must follow the data given for the duration of reign of Sovereigns in different yugas which is as follows —

DATA:—

In Shuddha Kruta Yugam the duration of reign of Sovereigns was one lakh of years.

Authority:—Sri Ananda Ramayanam, Rajya Kandam, Uttara Kandam, Sarga 29, Stanza 6 and

Bhavishyat Puranam, Pratisarga Parvam, Chapter 25, Stanza 57.

In Kruta Yuga Sandhi one fourth of the above time. In Kruta Yuga Sandhyamsha one fourth of the Sandhi.

Authority:—Sri Matsya Puranam, Chapter 142, Stanza 77.

In Shuddha Treta Yugam the duration of reign of Chakravartis was 85000 years

Authority:—Sri Matsya Puranam, Chapter 142, Stanzas 65 and 72.

Sri Bhagavatam, Skandham 9, Chapter 23, Stanzas 24 and 26.

In Shuddha Treta Yugam the duration of the reign of Ordinary Sovereigns was 60000 years.

We come to this thus.—In Treta Yuga Sandhyamsha the duration of reign of Ordinary Sovereigns is stated as 5,000 years.

Authority:—Skanda Puranam, Nagara Khandam,
Chapter 95, Stanza 63.

Therefore in Treta Yuga Sandhi $5,000 \times 4 = 20,000$ years.

Therefore in Suddha Treta Yugam the duration of the reign of Ordinary Sovereigns was $20,000 \times 4 = 80,000$ years.

Authority:—Sri Matsya Puranam, Chapter 142,
Stanza 77.

In Shuddha Dwapara Yugam 30,000 years.

Authority:—Sri Ramayanam, Bala Kanda, Sarga
Stanza 26 and Sarga 42, Stanza 8.

For its Sandhi same as above.

In Dwapara Sandhyamsha we come to know that the duration of reign of Sovereigns was 160 years as Sri Krishna stayed on the Earth for 125 years.

Authority:—Sri Bhagavatam, Skandham 11, Chapter 6, Stanza 25

Life in Dwapara Sandhyamsha was 600 years.

Authority:—Jataka Sarwasam, Dashaniraya Part,
Page 4.

Youth in those times was $\frac{1}{4}$ of 600 = 150 years at which age they were crowned.

Therefore they reigned $600 - 150 = 450$ years.

Shantanu who reigned in Dwapara Sandhyamsha of 28th Mahayugam lived 308 years. He was crowned at the age of 150 and reigned $308 - 150 = 158$ years.

Authority:—Sri Mahabharatam, 'Adi Parvam,

Chapter 97 Stanza 24, . . .

„ 98 „ 10 and 11, .

„ 99 „ 38, 39 and 42,

„ 100 „ 20, 33, 34 and 45 and

„ 101 „ 1 and 3.

Yudhishtira lived 128 years.

Authority:—Sri Bhagavatam, Skandham 10, Chapter 71, Stanzas 23 to 28.

The duration of reign of Sovereigns in Kali Yuga Sandhi and Shuddha Kali was 90 (120-30) as we know that the Parikshit ruled 60 sixty years at the beginning of the present Kali Sandhi and Shalivahana also ruled 60 years after 3,179 years passed in Kali Sandhi.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 49, Stanza 17 and

Jataka Sarvasvam as shown above.

Bhavishtyat Puranam, Pratisarga Parwa, Khandam 4, Chapter 1, Stanzas 24 and 25.

The duration of reign of Sovereigns in Kali Sandhyamsha was 15 fifteen years ($60/4$ is equal to 15).

Dasaradha ruled 60,000 years in Treta Sandhyamsha as he was Chakravarti and his father Aja was not a Chakravarti therefore he ruled 5,000 years.

Authority:—Skanda Puranam, Nagara Khandam, Chapter 95, Stanza 63.

Thus giving the data we proceed to the history. According to this Data Sumati the oldest son of Bharata was crowned when 244000 years passed in Shuddha Dwaparam of 69th Mahayugam. According to the Data he ruled 30000 years after which is the duration of reign of Sovereigns in Shuddha Dwaparam.

Then Indradyumna is stated as his successor. This was done so by the Puranas for brevity's sake. I conclude thus for this reason. This Indradyumna was the same Sovereign who is stated in Sri Bhagavatam, Skandham 8, to have been transformed into a Gajendra or Lord of elephants by the curse of Agastya and having been relieved from it by God attained His Eternal Presence. In his history described there, he is mentioned as Sovereign of Dravida. In Sri Ghatikachala Mahatmyam in which the history of Indradyumna is elaborately described Madhura in Deccan is mentioned as his capital. As I stated before, the capital of the descendants of Priyavrata to Bharata was Ayodhya. So also his son Sumati reigned in Ayodhya. If Indradyumna was the son of Sumati there was no reason for him to leave his ancestral capital and repair to south and reign at Madhura. Further it is not stated that he repaired from Ayodhya to Madhura. Therefore Indradyumna was not the son of Sumati but a descendant of him. The descendants of Sumati and forefathers of Indradyumna must have been ousted from their ancestral capital Ayodhya by their enemies in the beginning of Kali Sandhi of 69th Mahayugam and repaired to Deccan and having made

Madhura their capital, ruled there. These enemies of the dynasty of Menu were probably the Sovereigns of Solar Race, descendants of Indradyumna I, the establisher of Sri Purushottama Jagannadha, who is stated in Sri Purnshottama Mahatmyam as belonging to Solar Race 5th in descent from Brahma and reigning at Avanti in the first Manvantaram.

Vide. Skandha Puranam, Vishnu Khandam, Sri Purushottama Jagannadha Mahatmyam, Chapter 7, Stanza's 6 and 14.

Indradyumna II was installed at Madhura in the beginning of the Sandhi of Kruta Yugam of the 60th Mahayugam.

Therefore there was an interval of the following period between Sumati and Indradyumna II.

Shuddha Dwaparam 720000 — (244000 + 30000 or 274000)

This is the time remaining in Shuddha Dwaparam by the end of the reign of Sumati. } 446000

Dwapara Sandhyamsha	...	72000
Kali Sandhi	36000	} 432000
Shuddha Kali	360000	
Kali Sandhyamsha	36000	

During the period the following Sovereigns ruled ... 950000 years.

Shuddha Dwaparam	30000	26000	} or 15 sove- 30000 reigns ruled
	446000		
	30000		
	<hr/>		
	146000		
	120000		
	<hr/>		
	26000		

Dwapara Sandhyamsha	160)72000(450	Sovereigns
	610	ruled

800
800

Kali Sandhi	60)36000(600	do
	360	

Shuddha Kali	90)36000(4000	do
--------------	---------------	----

Kali Sandhyamsha	15)36000(2400	do
	30	

60
60

Shuddha Dwaparam	15	Sovereigns
------------------	----	------------

Dwapara Sandhyamsha	450	"
---------------------	-----	---

Kali Sandhi	600	"
-------------	-----	---

Shuddha Kali	4000	"
--------------	------	---

Kali Sandhyamsha	2400	"
------------------	------	---

7465 Sovereigns ruled in
that time.

INDRADYUMNA¹ II.

Indradyumna the second began to reign at Madhura in Dravida¹ or¹ Deccan at the beginning of the Sandhi of the Kruta Yuga of the 60th Mahayugam. He reigned very virtuously protecting his subjects in every way by all his means. One day he went a hunting.

Then antelopes in the forest requested him not to kill them as he is a staunch devotee of God. Then he was ashamed to hunt and returned to his Capital.

Being disgusted with the life of a Kshatriya he wanted to become a Brahmin. He reigned 25,000 years which is the duration of reign of Sovereigns in Kruta Yuga. Sanohi and installing his son Devdymna went to forest with his Queen and made penance wishing to be born a Brahmin and attain Heaven. As he was wholly bent to be born a Brahmin and to attain Heaven he did not care to regain Ayodhya his ancestral capital from the Usurper, though he was powerful. He first made penance in Hrudwaram and then near Jaganoatham. While he was making penance there he pronounced Hara instead of Hari by mistake. Then the servants of Shiva took him to Shiva Loka which revolves round the Satya Loka of Brahma. Then he wondered how he came to Shiva Loka when he was making penance wishing to be born a Brahmin and obtain Heaven (Paramapadam), when Shiva appeared to him and offered him to bestow his wants.

Further he said that he is the same with Narayana and Brahma and one who worships him worships Narayana also. But Indradymna denied and said that Sri Narayana is the Supreme and the Lord of the Supreme Heaven and is in Shiva, Brahma and everywhere being Omnipresent, and told him that his sole intent was to be born a Brahmin and obtain the Eternal Presence of God Narayana in Heaven. Then Shiva advised him to go to the sacred place on the Earth called Sri Ghatikachalam and worship God Sri Nrusimha who stays on the summit

of that Mount and then he will obtain the Brahmin's birth wished for by the favour of God Sri Nrusimha. Then Indradyumna returned to the Earth His subsequent history forms the subject of the third and fourth great periods or third and fourth Manvantarams

Authority:—Sri Ghatikachala Mahatmyam, Chapter 1.

GAYA

After Indradyumna his successors the four Sovereigns namely, (1) Devadyumna, (2) Parameshthi, (3) Pratiha and (4) Pratibarta reigned in Kruta Yuga Sandhi each 25,000 years. Then 19,000 years remained in the Sandhi which is $400 \times 360 = 1,44,000 - 1,25,000$ (5×25000) = 19000 years

Then Pratibarta's son Bhuman ruled 19000 years in Kruta Yuga Sandhi. He ruled $25000 - 19000 = 6000$ years in Shuddha Kruta Yugam. Shuddha Kruta Yugam is 144000 (4000×360) years. During that time 14 Sovereigns ruled each one lakh years.

Gaya stands as 6th Sovereign from Bhuman. Therefore his predecessors Uggadha, Prastota, Vibhu, Prudhusheva and Nakti ruled 100000 of years each. Gaya was stated a Chakravarti therefore having been crowned by his father at Madhura in Dravida when about 500000 of years passed in Shuddha Kruta Yugam. He won Ayodhya his ancestral capital from the usurpers the Sovereigns of Solar Race who are the descendants of Indradyumna and conquering the whole Earth ruled as Chakravarti having Ayodhya his Capital. He ruled one lakh of years. By the end of his reign about 600000 of years elapsed in Shuddha Kruta Yugam. Then his descendants named in Puranas are as follows.—

1. Chitraradha, 2. Samrat, 3. Mareechi; 4. Binduman, 5. Madhu, 6. Veeravrata, 7. Madhu, 8. Bhuvana, 9. Twashta, 10. Viraja, 11. Raja, 12. Shatajit and 13. Vishwakjyoti. The remainder in Shuddha Kruta Yugam after Gaya i. e., $1440000 - 600000 = 840000$ was ruled in Shuddha Kruta Yugam by 8 Sovereigns Viz:—1. Chitraradha, 2. Samrat, 3. Mareechi, 4. Binduman, 5. Madhu, 6. Veeravrata, 7. Madhu and 8. Bhuvana, each one lakh of years. The remainder 40000 the 9th Sovereign Twashta ruled. He ruled in Kruta Yuga Sandhyamsha $100000 - 40000 = 60000$ years.

The remaining time in Kruta Yuga Sandhyamsha is $144000 - 60000 = 84000$.

During that time 84000

6000	84000(14	Sovereigns ruled of
6000		whom 10. Viraja, 11.
24000		Raja, 12. Shatajit
24000—		and 13. Vishwakjyoti
		were named in Pura-
		nas.

Treta Sandhi 108000

20000	108000(5 or 6	Sovereigns ruled.
10000		

Shuddha Treta 1080000

80000	1080000(13 or 14	Sovereigns
80000		ruled.

280000

240000

40000

Treta Sandhyamsha 108000—40000—68000

5000)68000(13 or 14
65000 Sove-
----- reigns
3000 rule?

Dwapara Sandhi 72000

7500)72000(9 or 10 Sovereigns ruled.
67500

4500

Shuddha Dwaparam 720000

----- = 24 Sovereigns ruled.
30000

Dwapara Sandhyamsha 72000

160)72000(450 Sovereigns ruled
640

800
800

Kali Yuga Sandhi 36000

----- = 600 Sovereigns ruled.
60

Shuddha Kali 360000

----- = 4000 Sovereigns ruled.
90

Kali Sandhyamsha 36000

----- = 2400 Sovereigns ruled.
15

121

Kruta Yuga Sandhyamsha	10
Treta Sandhi	6
Shuddha Treta	14
Treta Sandhyamsha	14
Dwapara Sandhi	10
Shuddha Dwaparam	24
Dwapara Sandhyamsha	450
Kali Yuga Sandhi	600
Shuddha Kali	4000
Kali Sandhyamsha	2400

7528 Sove-
reigns ruled after
Vishwakjyoti up
to the end of
60th Mahayu-
gam.

Kruta Yuga Sandhi 144000

$$\begin{array}{r} 25000)144000(5 \text{ or } 6 \\ \underline{125000} \\ 19000 \end{array}$$

Shuddha Kruta Yugam 1440000

$$\begin{array}{r} 100000)1440000(14 \text{ or } 15 \\ \underline{1400000} \\ 40000 \end{array}$$

Kruta Yuga Sandhyamsha $114000 - 40000 = 104000$

$6000)104000(17 \text{ or } 18$
 6000

44000

42000

2000

Treta Yuga Sandhi 108000

$20000)108000(5 \text{ or } 6$
 100000

8000

Shuddha Treta 1080000

$80000)1080000(13 \text{ or } 14$
 80000

280000

240000

40000

Treta Yuga Sandhyamsha $108000 - 40000 = 68000$

$5000)68000(13 \text{ or } 14$
 5000

18000

15000

3000

Dwapara Sandhi 72000

7500)72000(9 or 10 6

67500 15

18

4500 6

14

Shuddha Dwaparam 720000

14

30000)720000(24 10

60000 24

450

600 600

120000 4000

120000 2400Dwapara Sandhyamsha 72000

160)72000(450 7557 So-

640 vereigus

800 ruled in

600 1 Maha-Kali Yuga Sandhi 36000

60)36000(600

360Shuddha Kali Yugam 360000

90)360000(4000

36007557 So-
vereigus
ruled in
1 Maha-
Yugam.

Kali Yuga Sandhyamsha 36000

15)36000(2400

30

60

60

One Manvantaram=

71 Mahayugams

71-60=11

7557

11

71-60 Mahayugams=

11 Mahayugams.

83127 Sove-

reigns ruled after
60th Mahayugam.

83127+7528

7528

90655 Sovereigns ruled after Vishwakjyoti to the
end of the Manvantaram.

Authority:—Sri Bhagavatam, Skandham 5, Chapter
15 and
Sri Vishnu Puranam, Amsha 2, Chap-
ter 1.

1. Sumati-Vrindhasena.

7065 Sovereigns ruled between 1 and 2.

2. Devatajit or Indriadyumna (In Sri Vishnu Pura-
nam)=Asuri.

3. Devadyumna=Dhenumati.

4. Parameshthi=Suvarchala.

5. Pratiha=Suvarchala.

6. Pratiharta=Stuti.

7. Bhuman=Rashikulya Aja.

8. Udgeedha=Devakulya.

9. Prastara=Niyntsa.

10. Vibhu=Rati.

11. Prudbushena=Ak:oti.

12. Nakta=Ruti.

13. Gaya=Gayanti.

14. Chitraradha=Qorra.

Sugati.

Avarodhan

15. Samrat=Utkala.

16. Mareechi=Bindumati.

17. Binduman= Saragha.

18. Madhu= Sumana.

19. Veeravrata= Bhoja.

20. Mandhu= Sati. Prāmandhu.

21. Bhuvana= Dooshana.

22. Twashta= Virochana.

23. Viraja= Vishoochi.

24. Raja (Sri Vishnu Puranam)

25. Shatajitu and ninety-nine sons and a daughter.

26. Vi. hwakjyoti and ninety-nine sons.

(Sri Vishnu Puranam)

All these perished in the Deluge at the end of the Manvantaram mentioned in Soorya-Siddhantam, Chapter 1, Stanza 18.

Solar Race in the First Manvantaram

Indradyumna I the establisher of the shrine of Sri Jagannadha is mentioned as belonging to Solar Race and as the fifth in descent from Brahma and ruled in Kruta Yugam.

Vide. Skanda Puranam, Vishnu Khandam, Purushottama Mahatmyam, Chapter 7, Stanza 6

That he reigned Malava Desha making Avantī his Capital is stated in 14th Stanza of the same chapter. That he and his dynasty reigned in Swarambhava Manvantaram is stated in Chapter 23, Stanzas 57 and 75. Therefore besides the dynasty of Priva-vrata there was a Solar Dynasty of Indradyumna I that ruled in the first Manvantaram. Indradyumna went to Satya Lokam to bring Brahma to establish Sri Jagannadha and by the time he brought Brahma to the Earth and established Sri Jagannadha it was the beginning of the 2nd Manvantaram called the Swarochisha Manvantaram.

Authority — Sri Purushottama Mahatmyam, Chapter 23, Stanza 43 to 50 and 75 to 80 and Chapter 24, Stanza 1

But his dynasty ruled throughout the first Manvantaram.

Authority — Sri Purushottama Mahatmyam, Chapter 23, Stanza 40, 41, 42

It was already shown that Swarambhava Manu adopted Yagnya as his son and his sons the twelve Yamas

acted as suns each a month on the sphere of the Sun in the first Manvantaram

Authority — Vayu Puranam Uttara Khandam, Chapter 3, Stanzas 3 to 16 and 56 to 60

Therefore Indradyumna I was the son of one of those Yamas. Then he would be the 5th from Brahma as stated above

It is thus — 1 Brahma, 2 Svayambhuva Manu, 3 Yagnya 4 Yama 5 Indradyumna. Then he would be both of the Solar Race and a descendant of the Manu and 5th from Brahma as also stated in Skanda Puranam, Kasi Khandam, Poorva Khandam Chapter 39 Stanzas 26 and 34 and Chapter 43, Stanza 110

Then the time of the reign of Indradyumna I would be this — Svayambhuva Manu progenit'ed when 10 thousand year have passed in the Sandhi of the Kruta Yugam of the second Mahayugam. Twelve years afterwards Ruchi married Akooti Manu's daughter

Then a decade after God Narayana and Sri Devi incarnated as Yagna and Dakshina to them. They were married twelve years after $12+10+12=34$ years. A decade after Yamas were born to them $34+10=44$ years. Twelve years after, they were married $44+12=56$ years. A decade after Indradyumna I was born to one of Yamas $56+10=66$ years. Fourteen years after, he was crowned by the Manu as the Sovereign of Arvuti $66+14=80$ years. Therefore Indradyumna I began to rule when ten thousand and eighty years have passed in the Sandhi of Kruta Yugam of the second Mahayugam

The duration of reign of Sovereigns in Kruta Yuga Sandhi was 25,000 years, but Indradyumna I. probably ruled only about half of that time under Swayambhuva Manu as he went to Satya Lokam in the early years of his reign. His descendants are not named.

God's incarnation as the Buddha at the end of the first Manvantaram and Divodasa the last named Sovereign of the Solar Race in that Manvantaram.

There was a great draught at the end of the first Manvantaram. As it is said in this history the Divodasa was a Sovereign of Solar Race and a descendant of Swayambhuva Manu and as the draught is said to be a severe one we conclude that the draught was at the end of the first Manvantaram which is called Swayambhuva Manvantaram. Then Brahma roamed on the Earth to find a pious King to use him as an instrument to avoid the famine. But he found all the kings on the Earth sinful. It is also another reason to conclude that this time was at the end of the Manvantaram. At last he found a pious King called Ripunjaya of the Solar Race and of the descent of the Swayambhuva Manu making penance.

Authority:—Skanda Puranam. Kashi Khandam,
Chapter 39, Stanzas 34 to 39.

Brahma asked him to come and rule the whole Earth having his capital at Kashi and wipe off the great draught by his pious deeds. Then Ripunjaya requested a boon that he should have no rival. Brahma consented and took him to Kashi.

He crowned him in Kashi under the name Divodasa and gave a girl called Anangamohini daughter of a serpent lord and asked Shiva to go out of Kashi with all other Devas residing there for some time. Shiva did accordingly but very reluctantly and went to Mandara. Divodasa ruled with utmost justice and thus avoided the famine by his pious acts. But he did not care for the Devas and did not allow Shiva and other Devas to return to Kashi for which Shiva was much grieved. Then he sent Vinayaka to swerve the citizens of Kashi from righteousness, but he was unable to do so and stayed away in the city. Then some goddesses called Yogines were sent and they also were unable to fulfil their errand. Then Shiva requested Sri Narayana to go to the city and swerve the people from righteousness and make

Authority:—Skanda Puranam, Kashi Khandam,
Poorva Khandam, Chapter 58, Stanzas
36 and 37.

Then Divodasa was devoid of power and installing
his son called Samāranjaya in Rajagraha was taken to
Shiva Lokam.

Authority:—Skanda Puranam, Kashi Khandam,
Poorva Khandam, Chapter 58, Stanzas
210 to 227.

He ruled eighty thousand years.

Authority:—Skandha Puranam, Kashi Khandam,
Poorva Khandam, Chapter 43, Stanza
34.

Therefore he ruled at the end of Shulbha Treta
yugam of the last Mahayugam of first Manvantaram.
He was of the descent of Snayambhura Manu.

Authority:—Skanda Puranam, Kashi Khandam,
Poorva Khandam, Chapter 39, Stanzas
26 and 34.

He was of Solar Dynasty,

Authority:—Skanda Puranam, Kashi Khandam,
Poorva Khandam, Chapter 43, Stanzas
110 and 111.

Authority for the above History:—Skanda
Puranam, Kashi Khandam, Poorva
Khandam, from Chapter 39 to Chap-
ter 58.

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Authority: —Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 53, Stanzas 72, 81 and 112.

Thus Gol Narayana incarnating as Sugata or Buddha and Lakshmi as female mendicant and Garuda as their disciple went to Kashi and began to work. By their teachings they turned the whole people of the city into Adharma or sinful acts. There was debauchery prevalent and the whole city together with the haram were turned into sinful acts in eighteen days by Buddha.

Authority - Skanda Puranam, Kashi Khandam
 Poorva khandam, Chapter 58, Stanzas
 36 and 37.

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 his son called Samaranyaya in Rajagraha was taken to
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Authority - Skanda Puranam, Kashi Khandam,
 Poorva khandam, Chapter 58, Stanzas
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 Poorva Khandam, Chapter 43, Stanza
 34

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 Yugam of the last Mahayugam or first Manvantaram.
 He was of the descent of Svayambhava Manu.

Authority - Skanda Puranam, Kashi Khandam,
 Poorva Khandam, Chapter 39, Stanzas
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Authority - Skanda Puranam, Kashi Khandam,
 Poorva Khandam, Chapter 43, Stanzas
 110 and 111.

Authority for the above History - Skanda
 Puranam, Kashi Khandam, Poorva
 Khandam, from Chapter 39 to Chap-
 ter 58

Divodasa ruled 80,000 years at the end of Shuddha Treta Yugam of the last Mahayugam of the first Manvantaram eighteen days before God incarnated first as Buddha. This was the incarnation of God as Buddha in the first Manvantaram. This Divodasa was the last but one named Sovereign and his son Samranjaya was the last named Sovereign of the successors of Indradymna I and ruled about the end of the dynasty. He was Chakravarti and ruled the whole Earth.

Then Divodasa's successor reigned until the end of the first Manvantaram and perished in the Deluge at the end of it as mentioned in Soorya Siddhantam, Chapter 1. God Srinivasa established Himself on Sri Venkatachalam about the beginning of this Manvantaram.

The descendants of the Indradymna I usurped Ayodhya from the descendants of Priyavrata in the beginning of the Kali Yugam of 60th Mahayugam. But Gajra of the Priyavrata Dynasty regained Ayodhya from them when 5 lakhs of years passed in Shuddha Kruta Yugam of the 61st Mahayugam when they returned to Avanti.

Incarnation of Srinivasa.

Swayambhava Manu performed a Deerghasatra sacrifice with Sages Brugu, Narada and some others on Mandara Mount. Then a discussion arose among the Sages as to who among the three principal Devas Brahma, Vishnu and Rudra is the Supreme and who should be worshipped to obtain Moksham. (Salvation) Then they sent Bhrugu to go to them and test them as to their

superiority. Bhṛugu first went to Kailasa Mount but he was prevented entrance at the gate of the palace of Rudra by the sentinel Nandi saying that Rudra was enjoying pleasure with his Queen Sati. There he stayed many days but was not received. Then he cursed Rudra that he should be worshipped in an unholy form of Lingam (Progenerating organ) and his worshippers should be noedic, hence unholy. Thence he went to Brahma's Lokam where he saw Brahma surrounded by Devas, Vedas in female forms and Sages. The Sage bowed him and stood still for a long time. Even then he was not received by Brahma who was overpowered with pride. Then he cursed Brahma that he should not obtain worship anywhere in the world. Thence he went to a Palace of Vishnu situated on the North-east shore of Ksheerabdhī (Milky Ocean). He was respected by the sentinels and entered the Palace. There he saw Sri Vishnu lying on Susha with Lakshmi shampooing His feet. The Bhṛugu was angry and kicked Him on His chest. Then Sri Vishnu rose in haste and praised the Sage that he was sanctified by the touch of the foot of a holy Sage like him and that the foot of the Sage was hurt by the touch of His hard chest. So saying he began to shampoo his feet and during that act He quietly pierced the eye in one of his feet.

Then He with Sri Devī worshipped the Sage. The Sage prayed to God Vishnu that He is the only Supreme and bestower of Mokshaṁ or Supreme Heaven. Then Bhṛugu returned to Mandara and informed the Sages that as the result of his test God Sri Narayana is the only Supreme and must be worshipped to obtain the

Supreme Heaven. Sri Devi was angry that Bhrugu kicked on the chest of Narayana which is the place of Her dwelling and went out of the Palace. Then Narayana went out in quest of Her. He roamed all over the Earth and found Sri Devi in the form of an idol worshipped by the Sage Agastya in Kollapuram a town twenty-two Yojanams north of Sri Venkatachalam. He stayed there worshipping Her for ten years. Then by a word from sky by an unseen source He was advised to go near Sri Venkatachalam. He went there accordingly and digging a Lake called Padmasaras (situated in Tiruchanoor) made penance on its bank for twelve years to obtain Sri Devi back. Then a bud of bright lotus appeared on the water of the Lake. Then God established Sooryanarayana (Sun with God in him) on the bank when the rays of that Sun fell on the lotus it blossomed and then in 13th year, Kartika month, Shukla fortnight, Panchami day, Friday, Sri Devi came out of the lotus and coming to God threw a garland of red lotuses on His neck and embraced Him. Then God Narayana rode with Her on Garuda and flying to Sri Venkatachala Mount stayed there on the bank of Swamipashkarani Lake together with Sri Devi, Bhodevi and Neeladevi under the name of Srinivasa.

Swayambhuva Manu performed the Deerghasatra about the end of his reign. Therefore the establishment of Sri Srinivasa on the Sri Venkatachalam was at about the end of the reign of Swayambhuva Manu or when 22 years passed in the reign of Priyavrata.

Authority:—Padma Puranam, Uttara Khandam, Chapter 255.

Sri Venkatachala Mahatmyam of Padma
Puranam, Chapter 34, Stanza 12
and 55.

End of the First Manvantaram.

or

The First Great Period.



The Second Great Period

or

The Second Manvantaram

called the Swarnchisha Manvantaram.

Uttanapada.

At the beginning of the 2nd Manvantaram called the Swarochisha Manvantaram after the Deluge, at the end of the 1st Manvantaram which lasted as long a time as Kruta Yugam, was over. Uttanapada being protected by Matsya Incarnation of God during the Deluge descended from Mount Meru where he was making penance throughout the whole of the first Manvantaram and came to Bharata Varsha. He built the city of Madhura on the Yamuna and began to rule there.

Authority:—Sri Bhagavatam, Skandham 4. Chapter 8, Stanza 62.

His dynasty ruled until the end of the 2nd Manvantaram.

Authority:—Sri Vishnu Puranam, Amsa 2, Chapter 1, Stanzas 42 to 44 with commentaries and Amsa 1, Chapter 21, Stanzas 26, 27.
and

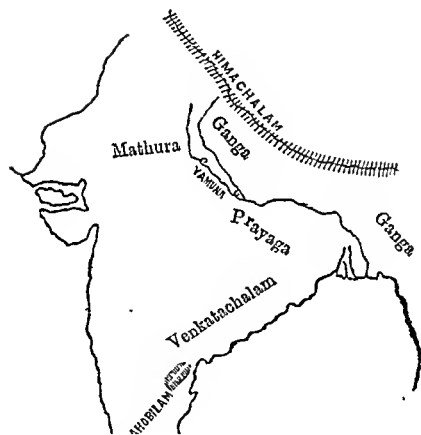
Bhavishyat Puranam, Pratisharga Parvam, Chapter 25, Stanza 82.

The authority for his capital being Madhura on the Yamuna is as follows.

Vide:—Sri Vishnu Puranam Amsa 1, Chapter 12, Stanza 2 and

Sri Bhagavatam, Skandham 4, Chapter 8, Stanza 62.

SECOND MANVANTARAM.



He reigned 25,000 years at the beginning of the Kruta Yuga Sandhi and installing his son Dhruva went to forest and having made penance obtained Heaven. About the beginning of the 2nd Manvantaram Attri made penance for one hundred years and obtained sons namely, Datta the Incarnation of Narayana, Chandra of Brahma and Durvasa of Shiva.

Vide:—Sri Bhagavatam, Skandham 4, Chapter 1;

Stanzas 15 and 33.

Bruhaspati was born to Angira and Shukra to Bhruvā about the beginning of the Manvantaram. Angaraka, and Shani were born among the Devas of this Manvantaram and Tushitas acted as Sooryas each a month about the same time with whom they perished in Deluge at the end of the Manvantaram. The same thing occurred in each Manvantaram until the 7th. Chandra performed Rajasooya Sacrifice in the Treta Yugam of the 1st Mahayugam and obtained his place by the boon of Brahma. In the beginning of the Kali Yugam of the 1st Mahayugam he abducted Tara, wife of Bruhaspati when Budha was born to him by her. Then he returned her to Bruhaspati by the order of Brahma. Bruhaspati, Shukra, Budha and Chandra did not perish in the Deluge at the end of the Manvantaram but continued in their places until the end of the Kalpam being protected by Matsya incarnation of God in the Deluges at the end of each Manvantaram.

DHRUVA.

Dhruva went from his father at the age of 5 years to make penance.

Vide:—Sri Vishnu Puranam, Amsha 1, Chapter 11; Stanza 33.

of God to a Lokam which the Western scholars call as North Polar Star situated at the head of to Swargam and Trilokya (Swargam, Bhavar, Lokam and Bhoo Lokam) and staying there conducts the whole Trilokya where Indra with his Lokam called Amaravati, Dharma, Agni and Kashyapa with their respective Lokas revolve round him.

Authority:--Sri Bhagavatam, Skandam 4, Chapter 12, Stanzas 23 to 37.

and

Sri Vishnu Puranam, Amsha 1, Chapter 12, Stanzas 91 to 95.

His son Vatsara ruled 25,000 years. By this time $25,000 + 26,000 + 25,000 = 76,000$ years have passed in the Sandhi of the Kruta Yâgam of the 1st Mahayugam.

We cannot fix the time of all the other Sovereigns in the dynasty as only a few important Sovereigns were stated. The Sovereigns mentioned in the dynasty are as follows:—(1) Uttanapada (2) Dhruva, (3) Vatsara, (4) Pushpansa, (5) Vyushti, (6) Sarvateja, (7) Chakshu, (8) Ulmka, (9) Anga, (10) Vena, (11) Prudhu, (12) Vijitashwa, (13) Havirdhana, (14) Pracheenabarhi, (15) Teu Prachetasas, (16) Daksha, (17) Hiranyakashipu.

Authority:—Sri Bhagavatam, Skandham 4, Chapter 13 to 24 and 30 to 31.

These are all the Sovereigns named in the dynasty who ruled to the end of the Manvaataram. It was stated that Hiranyakashipu was killed by Sri Narasimha at the end of this second Manvaataram called Svarochisha Manvaataram.

He made penance for six months when God appearing to him gave him a place at the head of Trilokya until the end of the Kalpa, after his earthly career.

Vidol:—Sri Bhagavatam, Skandham 4, Chapter 9, Stanza 30.

He was crowned in his youth probably at the age of 25.

Vide:—Sri Bhagavatam, Skandham 4, Chapter 9, Stanzas 65, 66.

The Yakshas he killed were of the second Manvantaram and the Dhanesha who pacified him was not Kubera but the Lord of the Yakshas of 2nd Manvantaram. Dhruva reigned 26,000 years, a thousand years in excess of the duration of the reigns of the Sovereigns of Kruta Yuga Sahdhi in which he ruled as he was a devotee of God.

Vide:—Sri Bhagavatam, Skandham 4, Chapter 12, Stanzas 13, Chapter 9, Stanza 22.

Vide:—Veeraraghaveeya Commentary in both places.

He ruled the whole Earth as Chakravarti.

He ruled in Madhura on the Yamuna.

—Authority:—Sri Bhagavatam, Skandham IV Chapter 8, Stanza 62.

and

Sri Vishnu Puranam, Amsha 1, Chapter 12, Stanzas 1 and 2 and of Commentary Vaishnava Koota Chandrika.

He crowned his son Vatsara. Then Dhruva with his mother went on the Vimanam brought by the servant,

of God to a Lokam which the Western scholars call as North Polar Star situated at the head of to Swargam and Trilokya (Swargam, Bhuvan, Lokam and Bhoo Lokam) and staying there conducts the whole Trilokya where Indra with his Lokam called Amaravati, Dharma, Agni and Kashyapa with their respective Lokas revolve round him.

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Authority:—Sri Bhagavatam, Skandham 4, Chapter 13 to 24 and 30 to 31.

These are all the Sovereigns named in the dynasty who ruled to the end of the Manvantaram. It was stated that Hiranyakashipu was killed by Sri Narasimha at the end of this second Manvantaram called Swaro-chisha Manvantaram.

Vide.—Bhaviṣhyat Purāṇam, Pratiṣarga Paṭyam,
Chapter 25, Stanza 83

It is also stated in Śrī Viṣṇu Purāṇam that this dynasty ruled until the end of the Śvarochiṣha Manvantaram

Vide —History of Uttanapāda

Therefore this dynasty of Uttanapāda ending with Hiranyakashipu ruled from the beginning to the end of the Śvarochiṣha Manvantaram.

After Dhruva relinquished the Empire and went to forest to attain the celestial place bestowed by God his ministers wanted to crown his eldest son Utkalā but he did not wish to rule being bent on devotion of God wholly. Then the ministers crowned Vatsara the second son

Authority —Śrī Bhagavatam, Skandham 5, Chapter
13, Stanzas 1 to 11.

In a Manvantaram $9,580 \times 71 = 6,80,180$ Sovereigns ought to have ruled Only 17 Sovereigns are stated But like those Sovereigns of the first Dynasty some Sovereigns in this dynasty also ruled very long Hiranyakashipu ruled 23 Mahayugams as shown in his history. The remaining time in the Manvantaram was $71 - 23 = 48$ Mahayugams During this time Sarvateja who was a powerful Sovereign in the dynasty after Dhruva and ruled in 16th Mahayūgam as he comes about the third part in the list given ($48/3=16$) As he was a powerful Sovereign he ruled for one lakh of years in the beginning of Shuddha Kruta Yuga of 16th Mahayūgam His son Chakshu was?

a Chakravarti. Therefore he also ruled for one lakh of years after him.

End of the First Chapter.

Second Chapter.

PRUDHU 33rd MAHAYUGAM.

Prudhu one of the great Emperors of the dynasty, was as great an Emperor as Dhruva. He stands $16/11=1\frac{5}{11}$ in the list. Therefore $48/1 \times 11/16=33$ Mahayugams. Therefore he ruled in 33rd Mahayugam. As it is said that he ruled a very long time so he ruled the whole of the 33rd Mahayugam from the beginning to the end. His father Vena was most sinful. Therefore he ruled for about ten years only at the end of the Sandhyamsha of the Kaliyugam of the 32nd Mahayugam. As his father Anga was very virtuous he ruled (30,000) thirty thousand years at the end of the Shuddha Dwaparam of the 32nd Mahayugam, the whole of Dwapara Sandhyamsha, Kali Sandhi, Shuddha Kali and Sandhyamsha afterwards up to ten years at the end.

Anga disgusted with the vicious deeds of his son Vena went to forest and making penance attained Heaven. Then the Ministers crowned Vena.

Authority:--Sri Bhagavatam, Skandham 4, Chapter. 13 Stanzas 47 to 49 and Chapter 14 stanzas 1 and 2.

Vena ruled very unjustly. Therefore the Sages urged by the people killed him with their curses. Then they churned his right hands when Prudhu was born there with his wife who was the incarnation of God and his wife the incarnation of Sri Devi.

Vide. Sri Vishnu Puranam, Amsa 1, Chapters 14 and 15, Stanza 2.

Sri Bhagavatam, Skandham 4, Chapter, 30 Stanza 4.

Pracheenabarhi went to forest and thence to Heaven by the advice of Narada shortly after his sons went to penance by his (Pracheenabarhi's instruction to obtain sons.

Vide. Sri Bhagavatam, Skandham 4, Chapter 29, Stanzas 80 to 82.

Therefore Prachinabarhi ruled from the beginning of 46th Mahayugam until ten thousand years at the end of the Sandhyamsha of the Kaliyugam of that Mahayugam; so it is said that he ruled exceptionally long.

The Ten Prachetasas 10,000 years, Period of Anarchy.

The Ten Prachetasas did not rule the period of ten thousand years. But they made penance, for 10,000 years when the Earth was in a state of anarchy.

Authority:—Sri Vishnu Puranam Amsa 1, Chapter 15, Stanza 1 and 2.

When they rose from penance, God appeared to them and advised them to marry a girl called Marisha whom Chandra would give them. Chandra accordingly came to them after God disappeared and gave the girl Marisha daughter of Sage Kandu and Apsarasa Piemlocha and made them desist from burning forests of which he is the guard. Soon after Daksha was born to them—

they crowned him and after performing the Brahm-
sutra Sacrifice went to Heaven

Vide Sri Vishnupurāṇam Amṣa 1, Chapter 15,
Stanzas 5 to 74 and

Sri Bhagavatam, Skandham 1, Chapter 30 Stanzas 1
46 to 48

Therefore they did not rule

PRACHETASA DAKSHA 47th MAHAYUGAM.

Daksha who died by insulting Siva at the end of the first Manvantaram was born again to the ten Prachetasas and Marisha at the beginning of the 47th Mahayugam Therefore he was called Prachetasa Daksha Fifteen years after he was crowned and ruled with justice for 483928 years in Suddha Dwaparam of the 47th Mahayugam when his son, Hiranyakashipu took up the reins of Government It was thus Hiranyakashipu ruled 23 Mahayugams and 740,072 years at the end of Swarochisha Manvantaram as shown in his history Therefore Hiranyakashipu ruled from 7,40,072 years in 47th Mahayugam to the end of that Manvantaram. One Manvantaram is 71 Mahayugams Mahayugams 71--23 Mahayugams 48 Mahayugams from the beginning of that Manvantaram and 740,072 years in 47th Mahayugam Therefore Daksha ruled from the beginning of the 47th Mahayugam up to the time when 7,40,072 years remained in that Mahayugam This time comes to this in Yugas.

Hiranyakashipu ruled.

$$\left. \begin{array}{r} 100000000 \\ 80000 \\ 20072 \end{array} \right\} = 100100072$$

This time comes to this in yugas.

$$4320000)100100072(23 \text{ Mahayugas and } 740072 \text{ years.}$$

$$\begin{array}{r} 13700072 \\ 12960000 \\ \hline 740072 \end{array}$$

Authority:—Sri Matsya Puranam, Chapter 47, Stanza 56.

Hiranyakashipu ruled 23 Mahayugas and 740072 years to the end of the 2nd Manvantaram.

One Manvantaram is 71 Mahayugas.

$$71 - 23 = 48 \text{ Mahayugas.}$$

Therefore Hiranyakashipu ruled from the time when 740072 years remained in the 47th Mahayugam to the end of the 2nd Manvantaram.

740072 years comes to this in 47th Mahayugam.

Kali Yugam with two Sandhees is $36000 \times 2 + 360000 = 72000 + 360000 = 432000$ years.

$$\begin{array}{r} 740072 \\ 432000 \text{ Kali Yugam with two Sandhees.} \\ \hline \end{array}$$

$$\begin{array}{r} 308072 \\ 72000 \text{ Dwapara Sandhyamsham.} \\ \hline \end{array}$$

236072 Therefore Hiranyakashipu ruled from the

time when 236072 years remained in
Shuddha Dwaparam.

Therefore Daksha ruled from the beginning of the
47th Mahayugam up to the following time. Shuddha
Dwaparam is 720000 years.

720000—236072=483928 years in Shuddha
Dwaparam.

Then Hiranyakashipu took the reins of Govern-
ment. Daksha's sons Hariashwas and Shabala-hwas
attained Moksham (Salvation) and went to Heaven by
the teachings of Narada in the Sandhi of the Kruta
Yugam of the 47th Mahayugam. Then he had sixty
daughters by Asikni.

Vide. Sri Vishnu Puranam, Amsa 1, Chapter 15,
Stanzas 90 and 103 to 106 and

Sri Bhagavatam, Skandham 6, Chapter 6,
Stanza 1.

Of these daughters ten were married by Dharma,
27 daughters the Deities of the Constellations of 27 Stars
were married by Chandra or the Moon. Two were
married by Bhuta, two by Angirasa, two by Krishashwa
and 17 by Kashyapa.

Authority:—Sri Vishnu Puranam, above Chapter,
Stanzas 4 and 5,

and

Sri Bhagavatam, above Chapter,
Stanza 2.

Even though all these were named at one place they were not born in one Mahayugam, not even in the same Manvantaram. The time of their birth was as follows:—All the wives of Kashyapa excepting Aditi, Arishta, Muni, Krodhavasha and Kashtha were born in the Sandhi of the Krutayugam of the 47th Mahayugam of this Swaroohisha Manvantaram.

The wives of Dharma were born in the beginning of sixth Manvantaram as their sons were born in that Manvantaram.

Vide. Vayu Puranam, Uttara Khandam, Chapter 6,
Stanzas 1 to 47, particularly Stanza 41.

The daughters of Daksha married by Bhoota, Angirasa, Krushāsha were all born in the beginning of Vaivasvata Manvantaram as their sons Rudras and others were reckoned among the Devas of that Manvantaram. Those daughters of Daksha named Aditi, Arishta, Muni, Krodhavasha and Kashtha were also born at the same time as their sons the Adityas, Gandharwas and Siddhas are the Devas of Vaivasvata Manvantaram.

Vide. Vayu Puranam, Uttara Khandam, Chapter 6,
Stanzas 1 to 44 and
Sri Vishnu Puranam, Amsa 1, Chapter 15,
Stanzas 122 to 136 and
Sri Bhagavatam, Skandham 6, Chapter 6,
Stanzas 17, 18 and 25 to 29.

End of the Second Chapter.

Third Chapter..

SRI GARUDA, ARUNA AND SHESHA.

Sri Garuda and Aruna were born to Vinata and Kashyapa in the beginning of the Shuddha Kruta Yugam of the 47th Mahayugam. Aruna was born 500 years before his brother Garuda.

Vide Sri Mahabharatam, Adi Parvam, Chapter 16, Stanza 22.

A day or two before the birth of Aruna Kadru progenerated one hundred serpent lords of whom Shesha was the eldest 500 years after she laid the eggs.

Vide. Sri Mahabharatam, Adi Parvam, Chapter 16 Stanzas 12 to 17.

Shesha made penance to Brahma and when he appeared Shesha said that his brothers are wicked ones being quarrelsome among themselves and he wanted that his mind may always be firm in Virtue. Brahma gladly gave him the boon and requested him to bear the Earth for which Shesha consented.

Sri Mahabharatam, Adi Parvam, Chapter 36.

Garuda defeated Indra of the Swarooshisa Manvantaram and brought the nectar from Swargam and gave it to his serpent brothers and relieved his mother from the servitude to Kadru. Then he carried back the Nectar to Swargam by the order of Brahma.

It is said in Sri Mahabharatam that after the churning of the ocean Vinata and Kadru betted on the celestial horse Uchchaishrava that was born in the

churning and Vinata became the slave of Kadru. But this churning of the ocean was not the one described in Sri Vishnu Puranam and Sri Bhagavatam. There the Ocean that was churned was the Milky Ocean, here the ocean that was churned was the Lavan Udashi or Salt Ocean and in those Puranas Sri Vajrayana came to the battle between the Devas and Asuras riding on Garuda and ultimately defeated the Asuras. Here Nar and Narayana the Sage Incarnations of Sri Vajrayana to Dharma and Moksha in the first Manvantaram came to the battle and ultimately defeated the Asuras. Further in Sri Bhagavatam it is said that Lord Sri Narayana brought Andhra Mount placing it on Garuda and threw it in the Milky Ocean when Devas and Asuras were unable to lift it. Here it is said that on the order of God Shesha brought it. Therefore this Churning that is described in Sri Mahabharatam was different one from that that is described in Vishnu Puranam and Sri Bhagavatam. The churning that is described in Sri Bhagavatam and Sri Vishnu Puranam was one that took place in the Kruta Yugam of the 4th Mahayugam of the Vaivasvata Manvantaram and this one that is described in Sri Mahabharatam was one that took place about the beginning of the Kruta Yugam of the 46th Mahayugam of the 2nd Manvantaram.

Authority — Sri Mahabharatam, Adi Parvam, Chapters 17 to 21

Sri Bhagavatam, Skandham 8, Chapter 6 Stanza 22 and

Stanzas 35 to 39 and Chapter 10.

Then there was another Koorma A staram.

At that time Garuda was taken by God Narayana as His bearer. Both he and Shesha were the incarnations of those two celestial attendants of God in the Supreme Heaven and they are engaged in doing their usual service to God wherever He stays.

Aruna had two sons called Sampati and Jatayu who were contemporaries of Dasaradha of whom Jatayu was his friend.

Therefore they were born when 60000 years remained in the Sandhyamsha of the Treta Yugam of the 26th Mahayugam of Vaivasvata Manvantaram.

Authority:—Sri Ramayanam, Aranya Kandam, Sarga 50, Stanza 19 and Sarga 14, Stanza 3.

But in Kishkindha Kandam Sarga 58 Sampati says to the Vanaras that he and Jatayu betted and flew to the Sun after Vrutra was killed. Vrutra was killed at the beginning of the Shuddha Treta Yugam of the first Mahayugam. The reconciliation of this two antagonist statements is thus:—

This statement of Sampati does not denote the exact time. It means only after Vrutra was killed. 26th Mahayugam too is after Vrutra was killed. Therefore the statement of Jatayu only must be adopted as correct. But in the same Sarga Stanza 13 Sampati also says that he knew the Wars of Devas and Asuras, Trivikrama incarnation and the churning of the Ocean. But it is said in the commentary called Ramayana Tatwa Deepika of Maheshateertha that he knew only by his know-

large i. e., the sayings of the Sages. Therefore Sampati and Jatayu were contemporaries of Dasaradha and were born to Aruna and his wife Shyeni at the end of the Sandhyamsha of Treta Yuga of the 28th Mahayuga when sixty thousand years were remaining which was the life time of Dasaradha.

Jatayu was killed when Sri Rama was 38 years old.

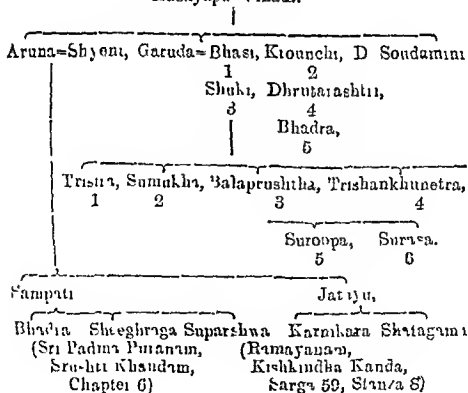
Authority.—Sri Ramayanam, Aranya Kandam, Sarga 47, Stanza 10.

The sons of Garuda were as stated below—

Herebelow is shown the geneology of Aruna & Garuda.

Authority.—Sri Padma Puranam, Shruti Khandam, Chapter 6, Stanza 67.

Kashyapa=Vinata.



Sampatī II.

Authority — Markandeya Purāṇa n, Chapter 2 Stanza 1

Authority.—Vayu Purāṇam, Uttara Khandam, Chapter 8, Stanzas from 317 to 321.

Sri Bhagavatam, Skandham 6, Chapter 6, 17, Stanza 22

Rudra and Sukeerū were two wives of Garuḍa and it is said in Sri Padma Purāṇam, Uttara Khandam, Chapter 232 that Souptarni the wife of Garuḍa came out of the Milky Ocean when it was churned for nectar and in Sri Vayu Purāṇam the above were named as the wives of Garuḍa. How do these statements be reconciled? The reconciliation is thus Rudra and Sukeerū were the wives of Garuḍa in the Heaven Souptarni was his wife in the Vyūha Lokas such as the Vaikuntha Lokam of Vyūha Vasudeva and other such Lokas described in the 1st Chapter of this book. The wives of Garuḍa mentioned in the Vayu Purāṇam were born in the 47th Mahayugam of the 2nd Manvantaram and were married by Garuḍa in the same Mahayugam.

As Aruna is the charioteer of the Sun in all the Manvantarams he and his wife Shyami were also born in the 47th Mahayugam of the Second Manvantaram. They & Garuḍa and his wives who were mentioned in Vayu Purāṇam were all saved by Matsya incarnations of God in the Deluges at the end of every Manvantaram. Garuḍa

has sons who were mentioned in Sri Vayu Puranam in the 47th Mahayugam of the 2nd Manvantaram. Those sons and their dynasties perished in the Deluge at the end of that Manvantaram.

They were born again in the beginning of the 3rd Manvantaram to the same wives of Garuda and their dynasties continued until the end of that Manvantaram and perished in the Deluge at the end of the Manvantaram.

Thus they were being born and perished in every Manvantaram. Then in the beginning of the Kruta Yuga of the 4th Mahayugam of the present Manvantaram which is called the Vaivasvata Manvantaram. Souparni who was Garuda's wife in the Vyuh Lokas incarnated in the Milky Ocean when churned by the Devas and Asuras and was married by Garuda.

Authority:—Sri Padma Puranam, Uttara Khandam,
Chapter 232, Stanza 25.

Their progeny is not mentioned there. But in Markandeya Puranam, Chapter 2, Stanza 1, it is said that Garuda has a son called Sampati. Therefore Sampati was the son of Garuda and Souparni and was born in the Kruta Yuga of the 4th Mahayugam.

In the Vaivasvata Manvantaram Sampati II was born to him and Souparni and their descendants were celebrated as Garudas in the Devas of the Manvantaram.

Aruna had from his wife Shyeni two sons named Sampati and Jatayu when 60,000 years were remaining in the Sandhyamukha of the Treta Yuga of the 28th Mahayugam.

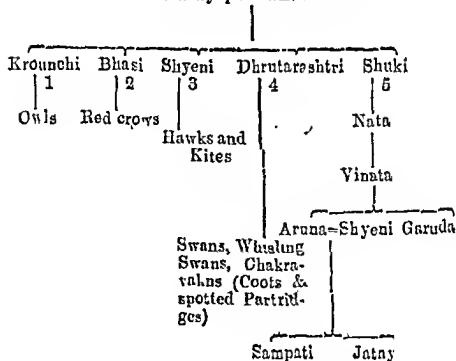
Authority:—Sri Ramayanam, Aranya Kanda, Sarga 47.

In some copies of Sri Padma Puranam printed in the Nagari Characters the word Sura is wrongly printed instead of Souparni and in the book printed with Telugu characters compiling some selections of Sri Padma Puranam, Uttara Khandam, the correct word Souparni is printed.

Authority:—Book printed in Vasuratnakara Press at Madras in 1894, Chapter 36, Stanzas 36 and 37.

In Sri Ramayanam, Aranya Kanda, Sarga 14, the descent of Aruna and Garuda is thus stated:—

Kashyapa=Tamra



But in Sri Vishnu Puranam, Sri Bhagavatam, Padma Puranam and Sri Mahabharatam Aruna and Garuda are stated as the sons of Kashyapa and Vinata.

Authority:—Sri Vishnu Puranam, Amsha 1, Chapter 21, Stanza 17.

Sri Bhagavatam, Skandham 6, Chapter 6, Stanza 22.

Padma Puranam, Srushti Khandam, Chapter 7, Stanza 66.

Sri Mahabharatam, Adi Parvam, Chapter 16, Stanzas from 6 to 25 and Chapter 23, Stanza 5.

Therefore the descent of Garuda given in Sri Ramayanam, Aranya Kaudam, Sarga 14, cannot be adopted as it is against the one given in Sri Vishnu Puranam. But it may be said that in the above Puranam and in other authorities given above it is said so for brevity's sake. What is said there briefly is elaborately stated in Sri Ramayanam. My reply is that in Sri Ramayanam no husbands are stated to Shukri, Nata or Vinata. Moreover in the progeny of Aditi Vasus, Rudras and Asvinses are stated which is against all the Puranams and Sri Mahabharatam. In them Vasus are stated as the sons of Vasu and Dharma. Rudras are the sons of Bhoota and Suroopa, Asvinses are the sons of Vivaswan and Soungya when she obtained the form of a mare. Therefore the whole Sarga 14 of Aranya Kaudam in Sri Ramayanam was an interpolation by some one who was ignorant of Puranic History though it is not said so by the Com-

mentators as such the descent given there of Garuda cannot be accepted.

End of the Third Chapter.

Fourth Chapter.

HIRANYAKASHIPU AND HIRANYAKSHA.

Kashyapa was performing Ashwamedha Sacrifice on the bank of Pushkara Lake with his pregnant wife Diti who was carrying for ten thousand years. Then Hiranyakashipu issued out of her womb and instantly growing to youth sat on the golden seat intended for Hota (principal conductor of the sacrifice) and chanted Vedas. Then he was named by the Sages as Hiranyakashipu.

Vide.—Vayu Puranam, Uttara Khandam, Chapter 6, Stanzas 53 to 60.

Afterwards when he made penance to Brahma, Brahma appeared and touching his worm-eaten body turned his body into gold and on that account also he was called by that name.

Vide.—Sri Bhagavatam, Skandham 7, Chapter 3, Stanza 23.

In Sri Matsya Puranam, Chapter 47, Stanzas 55 and 56, it is said that Hiranyakashipu ruled one Arbuda years and eighty thousand plus twenty thousand and seventy two years. Out of the three versions of the meaning of Arbuda one crore, ten crores and hundred crores, if the first version is taken the time will come to 1,01,00,072 years; this time won't be in Yugas



1,01,00,072/43,20,000=2 two Mahayugams and 14 60,072 years but Ravana who was the Hiranyakashipu reborn in Vaivasvata Manvantaram ruled thirteen Mahayugams.

Vide.—Vayu Puranam, Uttara Khandam, Chapter 9, Stanza 45.

Hiranyakashipu must have ruled much longer. Therefore we must here take one Arbuda to mean ten crores of years. Then Hiranyakashipu's reign, would be 10,01,00,072. This time would thus be in Mahayugams.

$$\begin{array}{r}
 43,20,000 \times 10,01,00,072 \div 23 \\
 86,40,000 \\
 \hline
 1,37,00,072 \\
 1,29,60,000 \\
 \hline
 7,40,072
 \end{array}$$

Therefore Hiranyakashipu winning Indra ruled the three worlds for 23 Mahayugams and 7,40,072 years. He was killed at the end of Swarochisha Manvantaram by Sri Narasimha.

One Manvantaram is $71 - 23 = 48$ Mahayugams. Therefore he began to reign from 4,84,000 years in Shuddha Dwaparam of the 47th Mahayugam as shown in the history of Daksha to the end of the Manvantaram when he became the scourge of the three worlds and hated his eldest son Prahlada devotee of God and at the age of five years he was killed by God in Sri Narasimha incarnation.

Vide —Bhavisbyat Puranam, Pratisarga Parvam,
 . Khandam 4 Chapter 25, Stanza 82
 and 83

His capital was on the Mount Ahobila in the middle of the Sheshnehala Range.

In Sri Vishnu Puranam also the time of the Incarnation of Sri Nrusimha was same as before though it is said in the history of Prahlada that Hiranyakashipu was killed by Sri Nrusimha sometime after Prahlada was saved by God when he was thrown into sea and mountains placed over him This incarnation stays on Ahobila Mount which fact is stated in that Mahatmyam. It is said thus in Linga Puranam Sri Nrusimha having killed Hiranyakashipu was not appeased of the anger even though prayed to be appeased by Brahma and other Devas. Then Brahma went to Shiva who was on the Mandara Mount taking pleasure with Uma Then they bowed and prayed him saying that they were afraid of the anger of Sri Nrusimha who was not appeased even after killing Hiranyakashipu and prayed him to save them Then Shiva promised to save them by conquering Sri Nrusimha Then he sent Veerabhadra to appease Sri Nrusimha He went to Sri Nrusimha and praying Him told Him "You incarnated to the safety of worlds therefore appease your anger and do safety to the world as you did in the previous incarnations like Matsya &c." But Sri Nrusimha did not appease and asked him to return Then Shiva wore the form of Sharabha with one thousand hands and a head with plates thereon and the crescent of the Moon, wings and four legs having sharp

claws and with long tail and sharp fangs in the mouth. He flew high to the sky and stooping caught Sri Nrusimha and took Him high to the sky. Then Sri Nrusimha prayed Shiva and entered in him.

Authority:--Linga Puranam, Poorvabhagam, Chapters 96 and 97.

This history seems to me not believable as Sri-mannarayana was not stated in any other place as defeated by others either Deva or Asura. But Sharabha Upanishat supports the above. But Sri Nrusimha Tapaneeya Upanishads thwart the above. Further all the Vedas, Smruties, Puranas, Siddhantas, Sri Ramayanam and Sri Bhagavatam state that Sri Narayana is the Supreme, the Creator, Protector of the Universe and in Him it enters after the end of Brahma. Further in no other place except the above defeat of Sri Narayana was stated. We cannot set aside Upanishad as stating false history.

This difficulty was set at right by Sri Tirumangalwar. He says in Tirumozhi that when Shiva attaining the form of Sharabha went to Sri Nrusimha He (Nrusimha) killed him also. The statements of Alvars are as reliable as those in Puranas and Vedas as Alvars were the incarnations of the Servants of God in the Heaven. Kooraththalar makes the same statement in his Athimanusha Stotram. Then we follow Sri Bhagavatam, Skandham 7, Brahma requested Sri Devi to appease Sri Nrusimha. She told that she is unable to do so as she never before saw Her Lord in such an anger. Then Brahma requested Prahlada to appease. He went to Sri Nrusimha and pray-

od Him. God Sri Nrusimha appeased Himself and took Prahladā into his lap. This coincides with the intention of Sri Nrusimha Who wanted to show His kindness to His devotee Prahlada by being appeased by him only when even Sri Devi was unable to do so. Sri Narayana was never thwarted in His intentions. Therefore this latter portion of the history of Sri Nrusimha was taken away from the upanishad by some modern devotees of Shiva.

.There is an old painting in the temple of Sri Nrusimha which is situated inside the large temple of Sri Ranganadha in Srirangam. This temple of Sri Nrusimha is situated opposite to the Southern Gopuram. The painting represents Gandabherunda incarnation with nine heads, the principal being the lion's head. He has many hands and tearing the Sharabha who was painted with a trunk, two tusks, wings and eight legs. Sri Nrusimha placed him on the dead body of Hiranyakashipu who was placed on his thighs. Therefore Sri Nrusimha attained the form of Gandabherunda which kills Sharabhas in nature and killed Sharabha. The adjoining sketch is the reprint of the old painting.

The natural Sharabha is described in Mahabharatam, Shanti Parvam, as having one head and eight legs with eyes which can see upwards. In Vachaspati it is said to have four of the eight legs which can be turned upwards. (Shanti Parvam, Chapter 17).

Further in the second of the two Chants of Gandabherunda the incarnation is described as having white color, black neck, many hands, two heads

with sharp beaks, three eyes and curved wings and eating many crores of Shatabhas. This description coincides with a picture styled to be of Roebird which I have seen in an issue of 'The Madras Mail' many years ago.

In Acharya Sooktimuktavali pages 465 to 467 several quotations were given from Puranas where Sri Nrusimha is stated to have killed Shiva in Sharabha form. Those Puranas are,—

- 1 Padma Puranam (Uttara Khandam),
- 2 Vamana Peranam,
3. Agni Paranam (Chapter 40),
4. Garuda Puranam (Chapter 98) and
5. Koorma Puranam

But in all these Puranams it is not said that Sri Nrusimha wore Gandabherunda form, but we must understand that He wore Gandabherunda's form as Sri Narayana always follows nature. Gandabherunda naturally kills Sharabha. Then the Gandabherunda incarnation in the two chants stated above and the picture in Sri Nrusimhaswami Temple in Srirangam were the incarnations in different Kalpas. We will consider which of them belong to the present Kalpam.

In Linga Puranam it is said that Shiva wore the Sharabha's form with one thousand hands. Then Sri Nrusimha wore the Gandabherunda's form with one thousand hands and two heads and killed the Sharabha and crores of such incarnations or forms of Shiva which is stated in the second Gandabherunda Nrusimha chant. Linga Puranam states the history of Agneya Kalpam, therefore that incarnation of Gandabherunda belongs to that Kalpam.

have been about twenty times larger than elephants of those times. Because there were winged lions and the sharabhas were created by God with four of their eight legs which they can turn upwards and kill those lions. Those sharabhas must have been twenty times larger than those lions. In the second chant of Gandabherunda it is said he was eating crores of sharabhas. Therefore that incarnation must have been one crore times larger than sharabha. But that incarnation was of Agneya Kalpam as stated hitherto. From the picture representing the Gandabherunda incarnation of the present Kalpam it is evident that that incarnation was ten times larger than sharabha. Ordinary Gandabherunda was ten times larger than sharabha and we can conclude from the old sculptures that Vyali was as large as a lion. Therefore the history in this Kalpa was as follows:—Sri Nrusimha wearing the Gandabherunda form incarnation killed Sharabha incarnation of Shiva who wore the form of Sharabha having eight legs, a trunk, two tusks, fangs and a tail when he came to win Him. Then Brahma requested Sri Devi to appease Sri Nrusimha but She said that She cannot do so for the reason hitherto stated. Then Brahma requested Prahlada to do so. He veared Sri Nrusimha and prayed Him. Then Sri Nrusimha appeased himself and took Prahlada into his lap and caressed him by touching on his head by His hand.

Then Brahma installed Prahlada as Lord of all the Asuras. But Prahlada went to Patala and ruled the Asuras all of whom live there.

Viprachitti and other Danavas were the Commanders of Hiranyakashipu of whom Viprachitti the husband

In Kooma Puranam Shiva's incarnation as Sharabha was with five heads with long noses, eight legs, two wings and one thousand hands holding weapons. Then Sri Nrusimha attained the form of Gandabherunda with ten hands and killed the Sharabha as stated in the first chant. This incarnation belongs to Lakshmi Kalpam as Kooma Puranam states the history of that Kalpam.

The incarnation of Gandabherunda represented by the picture in Sri Narasimhaswami Temple in Srirangam belongs to the present Kalpam. Then Shiva wore the Sharabha's form with eight legs, two wings and a trunk and two tusks and a tail. Sri Nrusimha wore the Gandabherunda form with many hands holding various weapons, nine heads namely two of Gandabherunda bird, one each of boar's, horse's, tiger's, bear's, monkey's, Garuda's and in the center of all these lion's head surrounded with flames. He tore the Sharabha placing him on the dead body of Hiranyakashipu.

When the Sharabha was caught by Sri Gandabherunda Shiva drew back his power from the Sharabha's body. This incarnation might have been described in any other place in some Puranam which did not yet come to light.

Padma Puranam states the history of Padma Kalpa. In it Sri Gandabherunda is described as having one thousand hands.

In Sri Ramayanam, Kishkindha Kandam, Sarga 42, Stanza 15 it is said that there are at the mouth of Sindhu River winged lions which carry elephants to their dens in the Hemagiri Mount. Therefore those lions or the lions at the time of Sri Rama or Treta Yugam must

have been about twenty times larger than elephants of those times. Because there were winged lions and the sharabhas were created by God with four of their eight legs which they can turn upwards and kill those lions. Those sharabhas must have been twenty times larger than those lions. In the second chant of Gandabherunda it is said he was eating crores of sharabhas. Therefore that incarnation must have been one crore times larger than sharabha. But that incarnation was of Agneya Kalpam as stated hitherto. From the picture representing the Gandabherunda incarnation of the present Kalpam it is evident that that incarnation was ten times larger than sharabha. Ordinary Gandabherunda was ten times larger than sharabha and we can conclude from the old sculptures that Vyali was as large as a lion. There is the history in this Kalpa as follows:—Sri Nrusimha wearing the Gandabherunda form incarnation killed Sharabha incarnation of Shiva who wore the form of Sharabha having eight legs, a trunk, two tusks, fangs and a tail when he came to win Him. Then Brahma requested Sri Devi to appease Sri Nrusimha but She said that She cannot do so for the reason hitherto stated. Then Brahma requested Prahlada to do so. He earned Sri Nrusimha and prayed Him. Then Sri Nrusimha appeased himself and took Prahlada into his lap and caressed him by touching on his head by his hand.

Then Brahma installed Prahlada as Lord of all the Asuras. But Prahlada went to Patala and ruled the Asuras all of whom live there.

Viprachitti and other Danavas were the Commanders of Hiranyakashipu of whom Viprachitti the husband

of his sister Simhioa and their son Rahu and the Danavas Shambara and Shatamaya were his Ministers. These Danavas did not die with him.

Authority.—Sri Vishnu Puranam, Amsha 1, Chapter 15, Stanza 139

but lived until the seventh Manvantaram. We conclude thus as we hear of them in the wars of Bali in the 7th Manvantaram.

HIRANYAKSHA

Hiranyaksha the younger brother of Hiranyakashipu was born probably a year after his elder brother. He was killed by God in Sri Varaha incarnation one hundred Deva years before his brother was killed.

Vide —Sri Bhagavatam, Skandham 7, Chapter 3, Stanza 19

Here it is said that Hiranyakashipu made penance for one hundred Deva years soon after his younger brother was killed. As soon as he returned from penance Narada presented to him his wife Kayadhu and his son Prahlada whom she was carrying when he went to penance. Kayadhu was carried away by Indra in the absence of Hiranyakashipu and given to Narada on his way to Swargam on his chastisement.

Vide —Sri Bhagavatam, Skandham 6, Chapter 18, Stanza 13

Authority.—Sri Bhagavatam, Skandham 7, Chapter 7, Stanza 12.

When Hiranyakashipu was killed by Sri Narasimha his son Prahlada was five years old. Therefore Hiranyaksha was killed by Sri Varaha in Patala one hundred Deva years before his elder brother was killed by Sri Narasimha. One hundred Deva years are $100 \times 360 = 36,000$ thirty-six thousand earthly years. Sri Varaha having lifted the Earth from waters of the Deluge at the beginning of the Kalpa stayed under it holding it up over the Andajala until about the end of the Swarochisha Manvantaram. 36000 years before the end of the Manvantaram He killed Hiranyaksha who came there and challenged him.

After killing Hiranyaksha when 36000 years were remaining to the end of the second Manvantaram Sri Varaha placed the Earth on the heads of Shesha and went to the northern summit of Meru Mount and was staying there in the white form when Narada saw Him. Then Bhoo Devi came to Him and sat in His lap when He related to Her all the Mahatmya of Venkatachala stated in the second part of Sri Varaha Puranam and then went with Bhoo Devi to Sri Venkatachalam and stayed on the bank of Swami Pushkarini. He stayed there in the beginning of first Manvantaram as stated hitherto and disappeared before the Deluge at the end of that Manvantaram and reestablished Himself there at about the end of second Manvantaram as stated above.

Authority:—Sri Venkatachala Mahatmyam, Part II, from Chapter 1 to 28, Stanza 36.

SWAROCHISHA MANU.

Swarochisha Manu the Lord of the Manvantaram was born at the beginning of this Manvantaram to Agni. The popular notion that he was born to Swarochi the son of Varo himi and Gandharwa called Kali which is described in Manu Charitra of Alisani Peddanna was from Markandeya Puranam. But Sri Bhagavatam states that Swarochisha Manu was born to Agni.

Vide.—Sri Bhagavatam, Skandham 8, Chapter 1,
-tantra 19

Therefore the statement of Markandeya Puranam must be taken as belonging to the history of another Kalpa. The statement of Sri Bhagavatam must be taken as belonging to the history of this Kalpa. In Sri Vishnu Puranam Amsha 3, Chapter 1, Stanzas 24 and 25 it is said that Swarochisha Uttama, Tamasa and Ruvata Manus were born in the dynasty of Priyavrata. It is also stated in Sri Bhagavatam, Skandham 5, Chapter 1, Stanza 28, that Uttama, Tamasa and Ruvata were born to Priyavrata by another wife other than Kanya the first daughter of Kardama and mother of Agnidhra and others. Therefore these four Manus Swarochisha, Uttama, Tamasa and Ruvata were born to Priyavrata about the beginning of 26th Mahayugam of the 1st Manvantaram and were making penance on Meru until their respective Manvantarams II, III, IV and V came and were saved by Matsya in Deluges at the end of the Manvantarams previous to theirs. Swarochisha Manu who was making penance on the Meru throughout the 1st Manvantaram was born to Agni at

the beginning of the second Manvantaram which was called after his name. He ruled 25,000 years from the beginning of the sandhi of the first Kruta Yuga. As he was the Lord of the Manvantaram he held sway over the whole Earth. His contemporary Uttanapada was not a Chakravarti wherefore he ruled under him. Manu's sons ruled 25,000 years after him under the sway of Dhruva son of Uttanapada and who was Chakravarti holding sway over the whole Earth. No information afterwards of the dynasty of this Manu is available. All the descendants of the Manu and Dhruva perished in the Deluge at the end of the Manvantaram excepting Danavas, Nagas, Prahlada, Deities of the celebrated 27 Constellations of Stars and Daksha who were saved in a boat by Matsya.

End of the Fourth Chapter
The end of the Second Great Period.

or

The end of the Second Manvantaram.

THE THIRD GREAT PERIOD.

or

THE THIRD MANVANTARAM
CALLED UTTAMA MANVANTARAM.

First Chapter.

The History of Indradyumna II.

When we left Indradyumna II in the first Manvantaram we left him when returning to Ghatikachala

on the Earth from Shiva Lokam to worship Sri Nrusimha by the advice of Shiva. We learned at the end of the history of Hiranvakashipu that God incarnated as Nrusimha and killed Hiranvakashipu at the end of the second Manvantaram. Therefore during the short time Indradyumna spent in Shiva Lokam half of the first Manvantaram and whole of the Second Manvantaram passed and the third Manvantaram has set in just like the whole of first Manvantaram passed during the short time Indradyumna I stayed in Satya Lokam with Brahma. While Indra yumna II was going to Ghatikachalam Indra met him on the way and told him that a Daitya called Kumbhodara chief of Kalakeyas overran the precincts of Ghatikachalam with his host of Asuras and expelling the king called Suradha was annihilating the people, wherefore they fled away from the outskirts. Then they approached Sri Nrusimha and prayed Him when He told that in the coming Treta Yugam Indradyumna would come and kill those Asuras. So saying Indra requested him to kill those Asuras. Then Indradyumna II promised to fight the Asuras and then Indra gave him a chariot with horses and his Vajrayudha and other Devas gave him different weapons. Then Sri Vishnu gave Chakra to him. Thus equipped Indradyumna went to Ghatikachalam and invited the Asuras to fight. Then a fierce battle ensued when he won all the strong forces of powerful Asuras. At length he fought and defeated Kumbhodara subduing the Shoola given by Shiva to the Asura which he threw at him, by Sudarsana Chakra of God given to him by God. Then the Daitya fled to Patalam. Then Indra installed Indradyumna to govern

in that town near Ghatikachalam. Thus installed Indradymna ruled long and justly. As it is said that Indradymna came to Ghatikachalam in Treta Yugam therefore Indradymna came to Ghatikachalam about the beginning of Treta Yuga Sandhi of the 1st Mahayugam of the 3rd Manvantaram and conquering the Daityas ruled there with his queen 20,000 years probably the whole Earth as Chakravarti. Thus ruling he once ascended Ghatikachalam with Vashishtha and prayed God Sri Nrusimha to give him Brahman's birth. Then God Sri Nrusimha was pleased and granted his request.

Accordingly Indradymna was born a Brahman in the Treta Yugam of the 1st Mahayugam of the 4th Manvantaram called the Tamasa Manvantaram. Indra and the Devas mentioned in this history were of 3rd Manvantaram.

Vide:—Sri Ghatikachala Mahatmyam, Chapters 1 to 8 and 21.

We have no further information of 3rd Manvantaram either of Manu or his dynasty. This 3rd Manu was called Uttama Manu and his sons ruled in the Sandhi of Kruta Yugam of the 1st Mahayugam. His dynasty perished in the Deluge at the end of the Manvantaram.

End of the First Chapter.

End of the third Period

or

The Third Manvantaram.

FOURTH GREAT PERIOD

or

THE FOURTH MANVANTARAM
CALLED THE TAMASA MANVANTARAM.

First Chapter.

History of Indradjyuma II

or

MAHASHANTA.

Now we must follow Sri Hastigiri Mahatmyam of Sri Varadaraja in Kanehi from 10th Chapter. By the favour of Sri Nrusimha Indradjyuma was born a Brahman in Kanehi and was named Mahashanta in the beginning of Treta Yuga Sandhi of the 1st Mahayugam of the 4th Manvantaram called Tamasa Manvantaram.

Authority,—Hastigiri Mahatmyam, Chapter 10,
Stanzas 37 and 38 and Chapter 13
Stanza 27.

He was always worshipping God. After a time he left his family and repairing to, Trikoota-Mount made penance meditating upon God to obtain Heaven. Then Indra was afraid that he was, making penance aiming at his position and sent Apsarasas to swerve him from his penance by their machinations. They went and played their tricks before the Sage. But he prayed to God to give him firmness to meditate Him. Then by God's favor the Sage did not yield in their tricks when the Apsarasas returned to Indra.

Authority:—Hastigiri Mahatmyam, Chapter 13, from
Stanza 29, in the end of the Chapter
and Chapter 14 Stanzas 1 to 31.

Then we follow Sri Bhagavatam, Skandham 8, Chapter 4, Stanzas 7 to 10. Soon after the Apsarasas departed, the Sage Agastya came there by chance when Mhashanta being deeply engaged in meditation did not observe the Sage and so did not bow to him. Then Agastya cursed Mhashanta to be born an Elephant and went on his way. Then we again follow Sri Hastigiri Mahatmyam. Then Indra came to Mhashanta and assuming the form of an Elephant cohabited with the Apsarasas who were in the form of she elephants. Then Mhashanta by the effect of the curse wished to become an Elephant himself and enjoy pleasure like wise. Accordingly he was born an Elephant in Salagrama Forest.

Authority:—Hastigiri Mahatmyam, Chapter 14, Stanzas 32 to 42.

Roaming in that forest once he accidentally bathed in the sacred lake called Chakrathirtha and by that virtue he was redeemed of the sin of wish for worldly pleasures and was meditating God by the virtue of worshipping Him in the previous birth. Then he roamed all over the Earth worshipping God in sacred places where He was established. He met the Sage Mrukandu who was making penance on the bank of the Godavary and stayed with him for some days after being praised by Him.

Authority:—Hastigiri Mahatmyam, Chapter 14, from Stanza 43 to the end.

Then by the advice of the Sage he went to Kanchi with his herd of Elephants. He bowed to Shesha and the Sage Pulastya who were worshipping God there. Then he

was worshipping God Varadaraja on the Hasti Shaila mount bringing flowers and fruits and lotusoe from forests and lakes His attendant elephants were assisting him in bringing them Thus he worshipped God the whole of Treta Yugam. He did not get flowers any where as there was a drought of one thousand years in the end of Treta

Authority.—Hastigiri Mahatmyam, Chapter 15, Stanzae 1 to 58.

Then he was much grieved and prayed God when he smelt the lotuses through the wind blown from Tricoota in the midst of the Milky Ocean He tracked the lotuses by the smell with his herd and reached the Tricoota. He ascended the Mount and saw a beautiful lake one hundred Yojanams long and ten yojanams wide full of lotuses of which some were of golden colour. Then he was glad and plucked up some golden lotuses when a mighty crocodile caught his leg with his furious fangs. Then the Elephant tried to drag the crocodile to the bank and the crocodile to drag him into the water. Thus they fought for one thousand years

Authority —Sri Bhagavatam, Skandham 8, Chapter 2, from Stanza 29 and
Hastigiri Mahatmyam, Chapter 15, Stanzas 58 to 75

But as the battle was in water the nativity of the reptile as well as according to the curse to the two creatures the crocodile's strength increased and the Elephant's strength decreased gradually, Then the Elephant being unable to check the enemy prayed to God Varadaraja.

Authority:—Hastigiri Mahatmyam, Chapter 15,
Stanzas 76 to 88, and

Sri Bhagavatam, Skandham 8, Chap-
ter 2, Stanza 30.

Then Sri Varadaraja riding on Garuda arrived thereon that instant when Gajendra threw the lotus which he held in his trunk on the feet of Sri Varadaraja saying bow to Narayana and then Sri Varadaraja bringing the Elephant and Crocodile out of the lake cut open the mouth of the Crocodile with his Chakra and relieved the Elephant Lord. Then the Crocodile left that body and was transformed as a Gandharva called Hoo-hoo who was cursed by the Sage Devala and attained the birth of crocodile and has been relieved of the curse by the touch of Chakra of God. He bowed and prayed to God and returned to Swargam. Then God with smiling and kind looks touched the Elephant Lord who bowed. By the touch of God the Elephant Lord was relieved from the curse attained the form of a celestial and ascending to Heaven engaged himself in doing the eternal service of God in His Eternal Presence in the Heaven together with other celestials.

Authority:—Sri Hastigiri Mahatmyam, Chapter 15,
Stanzas 88 to the end, and

Sri Bhagavatam, Skandham 8, Chapters
3 and 4.

Gajendra or Elephant lord worshipped God Varadaraja from the beginning of Shudha Treta to the end of Treta Sandhyamsha.

Vide — Sri Hastigiri Mahatmyam, Chapter 10, Stan-
zas 37 and 38 (Page 85), Chapter 15, Stanza
55

Therefore Indradyumna was born as Mahashanta about the beginning of Sandhi of Treta of the 1st Mahayugam. He made penance throughout the whole of the Sandhi at the end of which he was cursed by Agastya and was deceived by Indra. He was born a Gajendra or Lord of Elephants in Salagrama forest about the beginning of the Shuddha Treta Yugam and came to Kanchi within a few years and worshipped God Sri Varadaraja until the end of the Sandhyamsha of the Treta Yugam. In the end of the Sandhyamsha when two thousand years were remaining there was a drought for one thousand years. Then he went to Tricoota Mount in the Milky Ocean and fought with the Crocodile for one thousand years. At the end of the Sandhyamsha of the Treta Yugam he was relieved of this curse by God and attained Heaven and His Eternal Presence. Thus the History of Indradyumna II ended with three Manvantarams.

When Indradyumna was taken to Shiva Lokam it is not stated in his history whether he was taken with the earthly body or his soul was taken in a celestial body. As he was making penance to leave his earthly body and reborn a brahman most probably his soul might have been taken in a celestial body. Afterwards his wife ascended the funeral pile with body of her husband. When Indradyumna returned to the Earth he returned with celestial body. Even in that body he retained his prowess of his former birth as we see in case of Mandhata killed by Lavana was going to Swargam in a celestial

body and fought with Ravana and was not defeated by him even though Ravana defeated all the Devas.

TAMASA MANU.

Tamasa Manu was born again in the beginning of the 4th Manvantaram. He ruled 25,000 years at the beginning of the Sandhi of the Kruta Yugam of the 1st Mahayugam. His sons ruled 25,000 years after him. We have no information about his dynasty. The descendants of the dynasty perished in the Deluge at the end of the Manvantaram.

End of the First Chapter.

End of the Fourth Manvantaram

or

The Fourth Great Period.

THE FIFTH MANVANTARAM,

called Raivata Manvantaram,

or

THE FIFTH GREAT PERIOD.

We have no history of this period.

THE SIXTH MANVANTARAM,

called Chakshusha Manvantaram,

or

THE SIXTH GREAT PERIOD.

First Chapter.

LAKSHMI NARAYANA AND NARA.

Narayana and Nara were born again in the beginning of the Chakshusha Manvantaram to Dharma and Sadhya about the beginning of the Sandhi of the Kruta Yugam of the first Mahayugam.

Vide:—Vayu Puranam, Uttara Khandam, Chapter 5, Stanza 16, Chapter 6 Stanzas 1 to 41, and
Sri Vishnu Puranam, Amsa 1, Chapter 15, Stanza 105.

SRI NARAYANA AND LAKSHMI.

God again incarnated as the Sage Narayana with Nara and other ten Devas called Sadhyas to Dharma and his wife Sadhya in the beginning of the Sandhi of the Kruta Yugam of the 1st Mahayugam, of the 6th Manvantaram. He went with Nara to Mount Gandhamadana and made penance to teach the world the ways of virtue. Then Indra fearing lest he was aiming at his position sent Apsarasas to swerve Him from penance. They came there with Madana (Cupid) and Vasanta (Deity of the spring) and played all their tricks of machinations in vain. Then Narayana told them that He cannot be led astray from penance by their machinations and asked them to inform Indra that He is not making penance aiming at his position. He is the incarnation of God and making penance to teach the world the ways of virtue without any selfish desire. He also said that He has the whole Universe in Him. Then the Apsarasas with Madana and Vasanta prayed Him to pardon

and requested Him that the Universe in Him might be shown to them. Then Narayana showed the whole Universe in Him when they were surprised. Then He created a damsel from His Oorū or thigh and naming her Oorvasi gave her to them as their companion. They bowed Narayana and Nara and went to Svargam taking Oorvasi with them. Indra being informed by them what had passed was a toni bed and prayed God.

SRI DIVI OR LAKSHMI DEVI.

About the time Narayana incarnated to Dharma and Sādhya Sū Devi again incarnated to Bhṛugu and Kanyā. Hearing from Apsarasas that Narayana showed in Him Vishwaroopam (Universe) to them She resolved to marry none but Him. She went to the mouth of the Reva (Naimada) and made penance for one thousand years standing motionless. Then Indra and other Devas went to Her one after another in disguised forms of Vishnu and offered themselves as Vishnu and requested Her to marry them. Then She asked them to show Her the Vishwarupam shown to the Apsarasas. They were unable to do so and returning to their abodes and then going to Narayana told Him what had passed. Then Narayana went to Sū Devi and asked Her to name Her wants. Then She requested that the Vishwaroopam shown on the Gnanhamadānā Mount to the Apsarasas may be shown to Her saying that other Devas came to Her in His form and requested to marry them but they returned when She asked them to show Vishwaroopam. Then Narayana showed Vishwaroopam to Her. Then She prayed Him to marry Her. When Narayana consented.

Then Brahma with Indra and other Devas and Rushis came there. India knowing the intention of Narayana requested Bhṛugu to bestow his daughter Śrī Devī in marriage to Narayana when he gladly consented. Then Brahma with the Sapta Rushis (the seven Sages or lords of the stars forming The great Bear), kindled the fire and performed the matrimonial sacrifice. Dharma as the father of Narayana performed the marriage when Bhṛugu presented his daughter Śrī Devī to Narayana. He took Her hand before the matrimonial sacrifice. Then a great festival was held by Brahma when Vishwakarma built a town for the people (Brahmans and others) who came to witness the marriage. Devas furnished those beautiful houses of the town with everything needful. Then Śrī Devī took the permission of Her husband and had beautiful houses built for thirty thousand Brahmanas and settled them there with plenty. Thus the celebrated marriage of the distinguished eternal couple Śrī Devī and Narayana was performed on a mount near the mouth of the Reva or the Narmada which thenceforth is called Narayanagiri. Then Narayana by the request of Shiva let the Ganga flow from His feet in the Reva where Brahma, Shiva, Indra and other Devas and Sages bathed and worshipping Śrī Devī and Narayana returned to their respective Lokas. The Brahmanas settled there and lived with prosperity worshipping Narayana who established Himself as Dripathi with one form Narayana in the form of the Sage with Śrī Devī and Nara went to Badari and stayed there where He stays till now. Thus the celebrated marriage of the distinguished couple Śrī Devī and Nara-

yana was performed on the Narayana Mount one thousand years after the beginning of the Sandhi of the Kruta Yugam of the 1st Mahayugam.

Authority:—Skanda Puranam, Rova Khandam, Avanti Khandam, Chapters 192 to 194.

CHAKSHUSHA MANU.

Chakshusha Manu who was first born to Sarvatejasa as Chakshu in the 2nd Manvantaram was born again to Vishwakarma at the beginning of the Sandhi of Kruta Yugam of the 1st Mahayugam of the 6th Manvantaram called Chakshusa Manvantaram. He ruled the whole Earth for 25,000 years from the beginning of the Sandhi of Kruta Yugam of the 1st Mahayugam and his sons ruled for 25,000 years after him. We have no information of his dynasty. The Sovereigns of his dynasty perished in the Deluge at the end of the Manvantaram.

End of the first Chapter.

Second Chapter.

Second Matsya Incarnation.

The second Matsya incarnation was mentioned in Sri Bhagavatam, Skandham 1, Chapter 3, Stanza 15 and in Sri Matsya Puranam, Chapters 1 and 2. Matsya incarnation was mentioned in both the places and it is said that God incarnated as Matsya at the end of the Chakshusa Manvantaram and saved Vaivasvata Manu in a boat. This was in the Deluge that took place at the end of every Manvantaram when the three Lokas excepting Dhruva's were submerged as stated in Soorya Siddhantam, Chapter 1. Again Matsya incarnation was described in Padma Puranam, Uttara Khandam, Chapter 230. In

this it is said that among the several sons of Diti there was a Daitya called Somaka who went to Brahma Lokam and stole the Vedas from him by deceit. This was the incarnation at the end of Swarochisha Manvantaram as the sons of Diti were born at the end of that Manvantaram. Therefore there was Matsya incarnation during the Deluge at the end of every Manvantaram when He saved a Sovereign who would be the next Manu and the seven Sages in a boat. In the end of the second Manvantaram He killed Somaka who attained the form of Makara and stealing the Vedas from Brahma went to the depths of the waters of the Deluge and returned them to him. Then He saved, Vaprachitti Shambira and some other Danavas and some Sages like Markandeya in a boat.

Here it is said that Somaka, Hayagreeva, Jambha and Maya were born to Diti along with Hiranyakashipu and Hiranyaksha. Of these Hayagreeva was another one of that name from the one who was killed by Matsya incarnation at the end of the Kalpam as described before. So also Maya was a different one from the father-in-law of Ravana who was a Danava. The above named Daityas were born in 47th Mahayugam of the 2nd Manvantaram.

Of these Hiranyakashipu and Hiranyaksha were killed by God in Narasimha and Varaha Incarnations respectively at the end of the 2nd Manvantaram as hitherto been stated. Somaka was killed by God in Matsya incarnation in the Deluge at the end of that Manvantaram. He alone was born again to Diti about the end of the 3rd Manvantaram and in the Deluge at

that Manvantaram he again stole Vedas from Brahma and was again killed by Matsya Incarnation. Thus he was born to Diti about the end of every Manvantaram and stealing Vedas from Brahma was killed by Matsya incarnation in the Deluge at the end of each Manvantaram. In some copies of Padma Puranam printed in Nagari characters the word Makara was wrongly printed instead of Somaka in Stanza 11. The correct word Somaka was printed in the book printed in Telugu characters in the Vasuratnakara Press at Madras.

Authority:—Chapter 36, Stanza 12 of the above Book.

Then the would-be Manu and the Seven Sages died after the Deluge. The would-be Manu was born as the Manu of the next Manvantaram and the Seven Sages attained Salvation as there would be fresh Sages who would be the Seven Sages of the Manvantaram.

End of the Second Chapter,

End of the Sixth Great Period

or

the Sixth Manvantaram called the Chakshusha
Manvantaram.

The Seventh Great Period
or

The Seventh Manvantaram, called the
Vaivasvatha Manvantaram which is proceeding.

FIRST CHAPTER.

We have an elaborate history of this Manvantaram
as it is proceeding . . .

At the beginning of this 7th Manvantaram
called the Vaivasvata Manvantaram the twelve Adityas
were born to Aditi and Kashyap.

Vide.—Sri Vishnu Puranam, Amsha 1, Chapter 15
Stanzas 126 to 129^o and
Vayu Puranam, Uttara Khandam, Chapter 5,
Stanzas 1 to 16 and Chapter 6 Stanza 44.

As we have an elaborate history of this period we
will mention the history of Kshatriya Sovereigns, of
course, very briefly by sub-periods that is by Mahayugas
and Yugas. But before that we will mention the history
of Asura or Daitya and Rakshasa Sovereigns as it is
shorter and their reigns are irregular and exceptionally
long.

History of Prahalada.

Prahalada having been crowned by Brahma at the
end of the 2d Manvantaram having his mind always
full of devotion on the Lotus-feet of God, and avoiding
wish for any other thing was ruling the Asuras and the
Kingdom in Patala from the beginning of the 3d Man-
vantaram. Once a Brahman came to him. Prahalada,
being bent on meditation of God, did not respect that

Brahman as he was overcome by Maja of Devas. Then that Brahman being angry at the disrespect shown to him cursed him, "Wherefore you Lord of Asuras have slighted me therefore your devotion to God may be lessened." Thus having been cursed by the Brahman while Prahalada was residing in Patala with lessened devotion to God, there came to him a Sage of Bhṛgu family called Chyavana and being asked by him about his safety and the reason of his coming he thus told the reason of his coming "Oh King! I went to bathe in the River Narmada full of Chakravakas, Swans, Sarasas and other birds and adorned with flowers like lotuses and lillies and then getting into the sacred waters called Srinakula (a particular place of the river) came to Patala Loka having been caught by a serpent and I have seen you here." Prahalada knowing him to have come from Earth thus asked with respect to that Sage Chyavana. "Oh Sage! as the whole Earth was seen by you, please tell me which is the most sacred place." Then the Brahman told Prahalada "Oh! Dear to God, there is on the Earth the best of the sacred places called Naimisha." Hearing the words of Chyavana Prahalada went with all his Danavas to that sacred place Naimisha and bathed and worshipped his Pitras and Devas. Then the Lord of Asuras, together with his followers, hunted in that forest when going to the bank of the river Saraswati, he saw a big Sal tree on that bank. Seeing some arrows on that tree the Lord of Asuras also saw hard by the Lords of the World the two incarnations of God Nara and Narayana in the form of Sages making penance. By their side seeing the bows called Sharnga (of Narayana) and Ajagava (of Nara)

and likewise two quivers full of arrows he took them to be deceitful sages. Then the Lord of Asuras thus asked them "Who are you with this form? Why do you do contrary things like this making pennance and having implements of war contrary to Dharma?" Then the Sage Nara told the Lord of Asuras "Oh Lord of Asuras; Why do you enquire? If one does anything with power we hear that it will be all well". Then Prahlada replied thus. "When I am to protect Dharma where is power to you to transgress here the right order of Dharma". Thus being ejaculated by the Lord of Daityas, the Sage called Nara thus replied to him. "There is none equal to us in power and you cannot win us". Then between the best of Sages (Nara) and the best of Daityas (Prahlada), who both furiously got enraged, a duel of archery took place. After fighting with arrows for a while Prahlada threw Brahmastra (the arrow enchanted with Brahma-mantra) at Nara who reverted it by throwing Srimannarayanastra. Then those two arrows striking each other have fallen down, Prahlada seeing his Astra proved useless leaving his chariot took a mace and stood on the ground. Then the supreme Narayana, seeing Prahlada with mace took Nara behind Him and fought with Prahlada. The Lord of Asuras seeing Narayana come to battle and being enraged hit Him on the head when the mace thrown by the Lord of Asuras broke like a stick hit on a rock. The mace having been broken Prahlada getting into his chariot again fought with arrows with Narayana. Who got angry and hit Prahlada with arrows as with flames of fire and then a fearful duel ensued. The battle between Prahlada and Narayana lasted until dusk when the Lord of Daityas (Prahlada) was hit in the heart through the

heart by Narayana and swooned. Coming to senses he
 rose and began to fight when Narayana told him thus
 "Oh Lord of Daityas! Now perform the evening oblations,
 and we shall fight tomorrow morning". Thus being told
 by Hari Prahlada went to his camp. The next morning
 they both fought a great battle again. Thus a wonderful
 battle ensued between Prahlada and Narayana for one
 thousand Deva Years and Prahlada being unable to
 win Narayana was ashamed and reached Patala and
 seeing Peetavasana (One wearing yellow cloth) an incar-
 pation of God in Patala thus said "Why was I not able
 to win the Sage called Narayana?" Then Peetavasana
 replied thus — "Oh Lord of Danavas! He is unconquerable
 in the battle" Thus being told, the Overlord of Asuras
 fearing the break of his Sapadha or vow to win Narayana
 lay down to die. Then God Peetavasana thus told him.
 "You will not be able to win him by fighting but by
 devotion. I am He Who obtained that form for the protec-
 tion of the World". Thus being told by God Peetavasana
 Prahlada placing his uncle's foot Andhaka at the head
 of his empire, proceeded to Himavanta Mount on
 which is Naimisha forest to serve Narayana. Reaching
 the Badari forest where Narayana was he bowed
 the Supreme Narayana attended by Nara. Then He
 asked to Lord of Daityas thus. "Oh Lord of Daityas!
 Without winning me why do you bow?" Then Prah-
 lada thus prayed "Oh Lord of Lakshmi! You are
 the Supreme Being and the origin of the Universe (means
 Creator). I cannot win You the All powerful" Thus
 prayed, Narayana told Prahlada the best of the wise
 thus. "I am won by you by your devotion though

not by arrows. I will bestow whatever you wish for. In the world those who are conquered give penalties. I will bestow on you your wish for penalty". Then Prahlada wished of the Supreme Narayana to pardon him of sin committed bodily, mentally and orally while fighting with Him. Narayana saying "Yes" told him again to ask for a second wish. Then the Lord of Asuras (Prahlada) thus requested Narayana. My tongue may always be engaged in expounding your qualities, my hands, is serving Your Lotus-like feet, my ears in hearing Your acts, my eyes in seeing Your Personage, my feet in going to Your sacred places and my mind Oh Lord of those who adhere to You may be engaged in meditating You Narayana saying it would be likewise and asked Prahlada to request another wish. Then he thus represented. "Oh Narayana! By Your favour everything was obtained by me fully. The same, that I am, the best of devotees on Your feet may be lasting to me" Then Narayana thus told "Oh boy! It will be likewise according to your wish by my favour and you will be devoid of old age and death and rule the Kingdom giving pleasure to Asuras". Then Prahlada asked Him how he can rule again the Empire which was left by him. Then Narayana told him thus "Oh best of the race of Asuras! Live in your capital giving good advice to Asura." Thus enjoined by Narayana, Prahlada bowing to Him with pleasure took leave of Him went to his capital is Patala. The Andhaka, and other Danavas and Daityas seeing Prahlada come to Patala requested him to resume his own empire. Thus being requested Prahlada not wishing to rule the empire found it a hindrance to devotion to God was

engaged in meditating on the Lotus-like feet of God and spent his time in thinking of His qualities.

Authority:—Koorma Puranam, Chapter 14, Stanzas 83 to 91 and

Sri Vamana Puranam, Chapters 7 and 8.

It has already been stated at the end of 2nd Manvantaram that Prahlada was installed as Lord of Asuras at the end of the 2nd Manvantaram. Therefore he began to rule the Asuras in Patal from the beginning of the 3rd Manvantaram. In the history of Rāja Sovereign of Lunar Race in the Shuddha Treta Yugam of the 1st Mahayugam who reigned two thousand years from the beginning of the Shuddha Treta Yugam of the 1st Mahayugam of the Vaivasvata Manvantaram that the Asuras told him that Prahlada was their Sovereign. Therefore Prahlada ruled from the beginning of the 3rd Manvantaram to the Shuddha Treta Yugam of the 1st Mahayugam of the 7th Manvantaram. As the Asuras told Rāja the above statement at the end of his reign Prahlada must have ruled 12000 years in Shuddha Treta Yugam but we see in the history of Prahlada stated above that he fought in Badari forest with Nityana one thousand Deva years he must have ruled in Shuddha Treta Yugam 1000 Deva years which comes to $1000 \times 360 = 360000$ earthly years.

Prahlada was crowned at the beginning of the 3rd Manvantaram. As the Asuras whom Rāja defeated in the 7th Manvantaram said that Prahlada was their overlord and as Prahlada fought with Narayana and Nara in the Badari forest for 1000 Deva years and as he crowned Andhaka also as he remained in Patala after obtaining

boon from Sri Narayana he ruled up to $1000 \times 360 = 36000$ in Shuddha Treta Yugam of the 1st Mahayugam in the 7th Manvantaram as we know that Rāja ruled 12000 years from the beginning of the Shuddha Treta Yugam of the 1st Mahayugam. The Asuras he defeated were probably sent by Andhaka. Hiranyaksha once prayed Shiva to bestow a son to him. Then Shiva gave a son called Andhaka saying that he was born when his eyes covered with the smoke of sacrifice were once shut by Uma and consequently darkness issued upwards he was born in that darkness.

Authority:—Sri Vamann Puranam, Chapter 63, Stan-
zas 5 to 9.

ANDHĀKA.

Then Andhaka was crowned at the end of the above period in Shuddha Treta Yugam of the 1st Mahayugam. He won Devas, in the beginning of Kali Yugam of the 1st Mahayugam. At the end of that Kali Yugam he tried to abduct Parvati even though he was prevented by Pahlada saying that she is his mother and was defeated by Shiva with the aid of Sri Narayana thus. There took place a great battle between him and Shiva in Avanti in the forest of Mahakala when Shiva being troubled by Andhaka threw Pashupata-tram. Then from the blood issuing out of the wound struck by that arrow many Andhakas were born of fearful forms, when Shiva hit them with weapons, and from their blood many other Andhakas were born. Thus seeing Andhaka playing a great trick Shiva was angry and created goddesses called Matriganas of whom Maheshwari was the chief by whom

all those Andhakas were killed. When those Matrugasas were satisfied by drinking the blood of Andhakas another set of Andhakas were born with lances in hands from the blood of Andhaka. Being troubled by them Shiva, Lord of the bulls prayed Narayana for protection Who took pity on him. Then to protect Rudra God created a goddess called Shushkarevati who drank all the blood of those Andhakas and then Shiva destroyed the congregation of those Andhakas and was glad. Then Shiva hit the principal Andhaka with his Trisula or three pointed lance when Andhaka prayed Shiva and Parvati. Then Shiva being pleased gave him a place near him and made him one of his followers and named him Bhrungeeriti. Andhaka had a son called Kanaka who was killed by Indra.

Authority:—Padma Puranam, Shrushti Khandam,
Chapter 46, Stanza 9 to 10.

Andhaka lifted by Shiva with Shoola for 1000
Deva years.

Authority:—Vamana Puranam, Chapter 10 and
Chapter 70,
Koorma Puranam, Chapter 14, Stanzas
131 to 149 and 173 to 194,
Padma Puranam, Shrushti Khandam,
Chapter 46 and
Matsya Puranam, Chapter 179 (this
is the principal authority).

Second Buddha Incarnation and the Origin
of the Godavari.

About this time there was a drought for twelve years. Then the Sage Goutama worshipped Varuna for

six months near the Mount called Brahma in Southern Bharata and by Varuna's boon his hermitage was surrounded by trees having delicious fruits and a fountain of water. Then he was making penance when his wife Ahalya went to bring water from the fountain when some other Brahman women quarrelled with her. Then their husbands prayed Ganesha to send away Goutama from that place. Ganesha reluctantly consented. At that time some Sages came to Goutama and were entertained. They stayed until the drought was over and wanted to go, but Goutama would not give them leave. Then they contrived to play a trick. They also had recourse to Ganesha who became a lean cow and was grazing in the fields of Gautama. Then Gautama hit the cow with a straw when the cow fell down dead. Then the Sages telling Gautama that as he did the sin of killing a cow they cannot stay with him and went away. Gautama was grieved and by the advice of those Sages went to all the sacred places and worshipped the God in those places. During his tour Shiva appeared to him and revealed to him the trick played by the Sages and said he had no sin. Then by the request of Gautama and Dhanu and the order of Brahma and Shiva Ganga flowed from a branch of Udumbira tree on the Brahma Mount. Shiva ordered her to stay until the end of Kali Yuga of the 28th Mahayugam of the Vaivasvata Manvantaram.

That river became celebrated under the name of Gautami after the name of Gautama. This river is also called Godavari. Then Gautama was angry at the Sages for the trick they played with him and cursed them that they should become the promulgators of unvedic

hence sinful religions. The Sages hearing the curse went to Devadaravana and sought protection of Shiva and Narayana who were there. Then consulting with Sri Narayana Shiva went out placing Parvati under the protection of Sri Narayana. He roamed all over the Earth for twelve years and promulgated the unvedic and sinful religions such as Kapilika, Pasubata &c to help the cursed Sages. During that time, Andhaka came to Devadaravana and tried to abduct Parvati but he was defeated by Sri Narayana and God. After twelve years' time Shiva returned to Devadaravana and hearing the victory of Sri Narayana from Bhairava a servant of Shiva praised Sri Narayana. Then Sri Narayana went abroad and incarnating as Buddha promulgated Buddhism also to help the cursed Sages. Then Andhaka returned to Darvanam and tried again to abduct Parvati when he was defeated by Shiva and entered his service as stated above. This incarnation of God as Buddha was the second one and took place at the end of the Kali Yuga of the 1st Mahayuga as the above incident in the history of Andhaka was at that time.

Authority:—Shiva Puranam, Gnyana Samhita,
Chapters 52 to 54 and

Sri Koorma Puranam, Chapter 14,
Stanzas from 97 to the end.

End of the First Chapter.

Second Chapter.

History of Virochana.

After Andhaka was made a follower of Shiva at the end of the Sandhyamsha of Kali Yuga of the 1st

Mahayugam Virochana the eldest son of Prahlada was crowned at the beginning of the 3rd of Kruta Yugam of the 2nd Mahayugam and winning Devas he ruled his kingdom justly. Being ordered by Sri Hari Sanatkumara wishing to instruct Virochana the righteousness once came to his town in Patala. On seeing that great Sage Virochana bowed to him with pleasure. The son of Prahlada (Virochana) obtaining the best knowledge from that great Sage Sanatkumara and having his heart filled with devotion on the Omnipresent God and entrusting his son Bali in the Kingdom of Asuras and engaging himself in Yoga was serving God Sri Hari. Long time after the Devas and the Sages were serving God Who was lying on the Milky Ocean and were engaged in perceiving His feet when Sri Hari was in Yoganidra. They placed Virochana, who was serving God with them with devotion, as sentinel they went out. As he was born to Prahlada and by the teaching of Sanatkumara Virochana having devotion on God was serving Him. Then by the power of that time and his destiny his heart was overcome with Tamas or tendency to commit sin when he stole the crown of Sri Hari and entered Patala unperceived by the Devas and Sages. Devas returned and perceiving God without crown suspected Virochana and thus counselled among themselves. This Asura Virochana was serving God Sri Achyuta with us and he is enemy to Sri Achyuta and us by race and was serving with deceit. The crown of Vishnu was stolen by him without doubt. He is not here as before; he alone is guilty. Thus they all resolving called Garuda the Lord of birds and sent him to bring the crown. By the order of the Sages he

went in an instant to Śwargam Earth and-Patalam, saw that Asura Virochana and the crown in the defiles of Patala. Then Garuda killing him with his beak was returning with the jewelled crown when he saw Sri Krushna the incarnation of God in Yadu Race singing on his flute in Brundavanam and placed the crown on his head when that crown was fitted to the size of His head Afterwards God Krushna placed that crown on the head of God on the Yadava Hill whom he worshipped.

Virochana was crowned at the beginning of the 2nd Mahayugam. He attempted to win the Devns about the end of the Sandhyamsha of that Treta Yugam of that Mahayugam but was turned from that idea by the teachings of Sanatkumara and crowning his son Bali became a devotee of God; hence he ruled up to the end of the Treta Yugam of the 2nd Mahayugam but he lived up to the end of the Dwapara Yugam of the 28th Mahayugam.

Authority:—Yadaragiri Mahatmyam of Narada Puranam, Chapter 6, Stanzas 99 to end.

HISTORY OF BALI.

Bali the son of Virochana was installed in Patala by his father as Sovereign of Asuras in the beginning of Sandhi of Dwaparam of the 2nd Mahayugam. He conquered Indra in the beginning of the Kali Yugam of the same Mahayugam and ruled the three worlds. His Capital on the Earth was called Mahabalipuram. He ruled

the three worlds for ten thousand Deva Years up to two hundred Deva Years in Shuddha Dwaparam of the 3rd Mahayugam.

Vide.—Sri Venkatachala Mahatmyam of Varaha Putanam, Part II, Chapter 9.

Kali Sandhi	100	Deva years.
Shuddha Kali	1000	"
Sandhyamsha	100	"
3rd Mahayugam		
Krita Sandhi	400	"
Shuddha Krita	4000	"
Sandhyamsha	400	"
Treta Sandhi	800	"
Shuddha Treta	8000	"
Sandhyamsha	800	"
Dwapara Sandhi	200	"
	<hr/>	
	9800	
Shuddha Dwapara	200	"
	<hr/>	
	10000	ten thousand
		Deva years.

Then Indra and Devas went to Padma Saras near Venkatachalam and prayed Sri Lakshmi Devi when She appeared in the midst of the Saras and gave the boon that they will obtain their lost Swargam. Then She went with Nārāyana to Vaikuntam

Then by the order of God lying in Milky Ocean Indra made truce with Bali. Then Devas and Asuras churned the Milky Ocean to obtain nectar making Manu dāra Mount the churning staff and Vasuki the churning rope.

Devas and Asuras were unable to bring the Mount to the Ocean. Then God placed it on Garuda and bringing it to the Ocean threw it into it but the Mount sank in the Ocean. Then the Devas prayed God. Then God incarnated as Koorma (tortoise) one lakh yojanams wide and held up the mount on his back and pressed it in position with one hand standing above in the sky.

Authority:—Sri Bhagavatam, Skandham 8, Chapter 7, Stanzas 8 to 12.

Thus the churning was done for two thousand years.

Vide—Sri Ramayanam, Bala Kandam, Sargam 45.

When the churning was done for one thousand years Vasuki out of fatigue vomitted fearful venom by which Devas and Asuras were troubled and prayed God Narayana. Who came there and ordered Shiva to swallow it saying that as he was the eldest of Devas he should enjoy the fruit that came out first. Shiva accordingly drank it and held it in his throat by the power of his chanting the Ramathuraka Mantram. Even then he swooned for a long time and recovered by the favor of God Narayana. The time he swooned is called Maha Shivaratri. Then the churning was continued for one thousand years. When Iravatam, Kalpa Vruksham, Parijatam, Uchchaisravam, the Apasaras, Koustubha gem and Chandra, who except the last two were the riches of Indra lost by the curse of Dorrvasa, came out of the Ocean. Of these Koustubha was taken by Sri Narayana. Indra took back his riches. Chandra went to his Lokam and obtained his

place among Devas. Then Souparni came out and was married by Garuda. Then Suro or Varuni came out which was refused by Asuras and accepted by Devas; hence they were called Suras and Asuras were celebrated by that name. Then Alakshmi (Goddess of poverty) came out and was not accepted by both the parties. Then God ordered her to dwell with those that are virtuous. Then Tulasi plant came out. The Sages fasted the whole of Ekadasi and prayed. Then early on the morning of Dwadasi of Kartika month the goddess Lakshmi came out from Ocean standing on a lotus.

Then the Sages having seated God and Sri Devi on a golden seat worshipped them with Tulasi that was born by the churning of the Ocean.

Then the Sages prayed Her and She ascended to the bosom of God Narayana Her lord. Then Dhanyaotri came out of the Ocean holding the vessel full of nectar. Then the Asuras snatched the vessel when God wishing to help the helpless Devas attained the form of a girl called Mohini and enamouring the Asuras with sweet words took the vessel from Asuras and distributed the nectar among Devas.

When Rahu son of Viprachitti Chief of Danavas wore the guise of Devas and sat in their row he was pointed out to Mohini by Chandra and Soorya and Mohini attaining His natural form of Narayana cut off the head of Rahu with Chakram. The head became Rahu and the body became Ketu.

Authority:—Sri Bhagavatam, Agni Puranam, Skanda Puranam, and Sri Mahabharatam.

Of these Sri Bhagavatam, Agni Purānam, and Mahabharatam state about Rahu only. Skanda Purānam mentions about both. In Sri Bhagavatam, Sri Mahabharatam and Agni Puranam it is stated that Rahu's head only lived and lower body died when Sri Vishnu cut off the head of Rahu by His Chakram when he sat with Devas in their guise at the time of the distribution of nectar.

Authority:—Sri Bhagavatam, Skandham 8, Chapter 9, Stanzas from 24 to 26 and
Agni Puranam, Chapter 3, Stanzas 14 to 15.

It is said here that Rahu guised himself as, Chandra.

. Mahabharatam, Adi Parvam, Chapter 19, Stanzas 4 to 8.

Skanda Puranam, Avanti Khandam, Avanti Kshetra Mahatmyam, Chapter 41, Stanzas 18 to 20.

Padma Puranam, Brahma Khandam, Chapter 10, Stanzas 19 to 21.

It is also said here that the whole body of Rahu lived and Rahu and Ketu were formed from it when Sri Vishnu beheaded him. In Agni Puranam Rahu and Ketu are counted as Planets.

Authority:—Agni Puranam, Chapter 164, Stanza 2.

Therefore the statement in Skanda Puranam and Padma Puranam must be adopted as belonging to the history of this Kalpa. The histories in other Puranas and in Mahabharatam must be taken as histories of other Kalpas.

The churning of the Milky Ocean is described in Chapters 15 to 19 of the Adi Parvam of Sri Mahabharatam i. e. after this Chapter the history of Garuda which took place in the 2nd Manvantaram was described.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 20.

Therefore there was the churning of the Ocean in every Manvantaram that passed as well as in the present. In the past Manvantarams too Rahu was killed and his body became the Planet Rahu. We conclude thus as the killing of Rahu was mentioned in Mahabharatam, Adi Parvam, Chapters 18 and 19 after which it is said that Garuda carried away the Nectar that was deposited in Swargam after the battle of Devas and Asuras. Garuda was born in the 2nd Manvantaram. Therefore Rahu was born in every Manvantaram. But there was no Bali in the previous Manvantarams. It is said in chapter 19, Stanza 10 of Mahabharatam that Sri Narayana and Nara came to the battle of Suras and Asuras in the end and taking part killed many of Asuras. At last Sri Narayana threw Sudarshana Chakram at the Asuras when they fled to Patalam. Bali was not mentioned here. This Sri Narayana and Nara were the incarnations of God by those names to Murti and Dharma in the first Manvantaram when they resided in Badari Forest. They did not cease those incarnations at the end of the Manvantaram but continued in those incarnations up to the end of the 5th Manvantaram. As they were the incarnations of God they did not perish in the Deluges at the end of each Manvantaram. At the end of 5th Manvantaram they ceased those incarnations by their own will to be

reincarnated by the same names to Dharma and Sadhya-
in the 6th Manvantaram.

In this place of Mahabharatam the churning was not of the Milky Ocean but of the Salt Ocean. At that time that particular place was turned into milk when the Devas threw in it some Oshadhees or Drugs. The churning described in Sri Bhagavatam, Skandham 8, Chapters 7 to 9 was of the Milky Ocean which took place in the 4th Mahayugam of the Vivasvata Manvantaram. Moreover it is said in Mahabharatam that when Devas were unable to bring the Mandara Mount Shesha brought it to the Ocean by the order of God whereas in Sri Bhagavatam it is said that Sri Narayana brought it placing it on Garuda. Therefore the churning described in Sri Mahabharatam was in the 43th Mahayugam of the 2nd Manvantaram.

It is said in Sri Mahabharatam that after the churning of the ocean Vinata and Kadru betted on the celestial horse Uchchaishrava that was born in the churning and Vinata became the slave of Kadru.

The churning that is described in Sri Bhagavatam and Sri Vishnu Puranam was one that took place in the Kruta Yugam of the 4th Mahayugam of the Vivasvata Manvantaram and this one that is described in Sri Mahabharatam was one that took place about the beginning of the Kruta Yugam of the 4th Mahayugam of the 2nd Manvantaram.

Then a great battle took place for the possession of nectar that remained in which almost all the Asura Chiefs were killed. At last Indra empowered by the grace of God killed Bali. Then the Asuras took Bali to Patala

where he was brought to life by Shukra with his Sanjivini-vidya. The nectar was produced when the years noted below passed. 200 Deva years passed in Shuddha Dwaparam of the 3rd Mahayugam when the churning of the Milky Ocean began. They come to $200 \times 360 = 72000$ Earthly years. The churning was done for 2000 Earthly years. Therefore the churning was finished and the Nectar produced when $72000 + 2000 = 74000$ Earthly years passed in Shuddha Dwaparam. Then the battle between Devas and Asuras took place to the following period. Then $720000 - 74000 = 646000$ were remaining in Shuddha Dwaparam.

Shuddha Dwaparam	646000
Dwapara Sandhyamsba	72000
Kali Sandhi	36000
Shuddha Kali	360000
Kali Sandhyamsba	36000

1150000 Earthly
years.

360)1150000(3194 Deva years for which period
the battle took place. "

1080

700

360

3400

340

1600

1440

160

Then at the beginning of the Kruta Yuga Sandhi of the 4th Mahayugam Indra empowered by the grace of God, killed Bali. The remains of Bali was taken to Patala by Asuras and Shukra revived him to life by his Sanjivini Vidya or Hymns to bring a dead one to life. Then Bali waited in Patala until Kali Yugam ensued. At the beginning of the Sandhi of Kali of that Mahayugam Bali again invaded Swargam and conquering Indra ruled the three worlds until the beginning of the Shuddha Treta Yugam of the 7th Mahayugam. In this great war after the churning Jambavan and the Vanara Chiefs called Mainda, Dvidida etc. took part on the side of the Devas. In the beginning of the Shuddha Treta Yugam of the 7th Mahayugam God incarnated as Vamana to Aditi and Kashyapa.

Then going in the form of Vamana (dwarf bachelor) to Bali who was performing Vi-hwajit Yagam (sacrifice performed by the conqueror of the worlds) requested him to grant Him three feet of land. No sooner Bali poured the water into his palm granting the land requested. Vamana grew to an enormous form and measured the whole of the upper half of the Brahmmandam with His one foot and the lower half with the other foot. Then he demanded the space for his third foot. When Bali was unable to show the space Garuda came and bound him with Varunapasha. Then Prahlada came and prayed God Vamana or Trivikrama because He has measured the three worlds with His feet to save Bali when Trivikrama was pleased and relieving Bali sent him to Sutala one of the Patalas and enjoined him to rule there until the end of the Manvantaram. He gave

Indra sovereignty of the three worlds (Swarga Lokam, Bheo Lokam and Patalam).

Vide:—Sri Matsya Puranam, Chapter 47, Stanza 240, and

Sri Bhagavatam, Skandham 8, Chapters 17 to 23.

BANA

Then his son Bana made penance and obtained from Shiva three flying towns and conquered Devas in the Kali Yugam of the 7th Mahayugam. He ruled the three worlds until the end of the Kali Yugam. In the beginning of the Kruta Yugam of the 8th Mahayugam he was vanquished by Shiva who burned his towns by the request of Devas. Then Bana settled on the Earth in Shonapura where he ruled a small kingdom until the beginning of the Kali Yugam of the 28th Mahayugam when he fought with Sri Krushna and was again vanquished by Him. Even then he was not killed by Sri Krushna, but his one thousand hands were cut off. His daughter Usha was married by Anuruddha grandson of Sri Krushna.

Authority:—Sri Bhagavatam, Skandham 10, Chapter 63 and

Koorma Puranam, Chapter 16, Stanzas 1 and 2.

End of the Third Chapter.

Fourth Chapter.

TARAKA.

Taraka was born to a son of Diti called Vajranga in the beginning of Kali Yugam of the 9th Mahayugam.

Soon after he won Indra he ruled the three worlds throughout that Kali Yugam including Sandhi and Sandhyamsha. Parvati was born to Himavon in the beginning of this Vaivasvata Manvantaram and was married by Shiva. Kartikeya was born to them in the beginning of the Kruta Yugam of the 10th Mahayugam soon after he killed Taraka.

Authority :—Sri Matsya Puranam, Chapters 146 to 154 and from Chapter's 153 to 160.

TRIPURASURAS.

Taraka's sons 1. Tarakaksha, 2. Kamalaksha and 3. Vidyunmali, the Tripurasuras made penance and obtaining the three flying towns one golden, second silvery, third of iron from Brahma vanquished Indra in first part of the Kali Yugam of the 10th Mahayugam and ruled the three worlds throughout that Kali Yugam. Then Devas requested Shiva to kill them. Then Bhoo Devi Goddess of Earth became the chariot, four Vedas became four horses, Brahma became the charioteer, Mount Meru became the bow, Sri Vishnu became arrow. Thus equipped Shiva got into the chariot when the chariot sank in the Earth when Vishnu became a bull and lifted the chariot. Then Shiva started with Brahma as charioteer and all the Suras or Devas to kill the Asuras. Then a great battle took place between Tripurasuras and Devas and as Tripurasuras were very virtuous Shiva was unable to vanquish them. Then God created the person called Mayamoha and sent him to Tripurasuras. He went to them in the form of Buddha having clean shaved head and preached them Buddhism or Atheism when all the

Asuras became Atheists. Then Shiva was able to kill the Asuras but they used to throw the dead Asuras into a well containing Amrutam (which one of the Tripurasuras obtained by the boon of Brahma) when the dead Asuras revived and came back to the battle. Then God became a bull and going to the town of Tripurasuras where the well was situated drank all the Amrutam in the well. Then when the three towns came together which was the time of their destruction as stated by Brahma when giving the boon Shiva threw the Astra or arrow empowered by Sri Narayana which went to the towns and burned them with all the Asuras. In the beginning of Kruta Yugam of 11th Mahayugam the three towns came close to each other when Shiva throw at them the arrow empowered by Sri Vishnu and instantly that arrow went to the towns and burned the three towns when the Tripurasuras and the remaining of their attendants were burned. (Vide Mahabharatam, Karna Parvam, Chapters 33 and 34 and Sri Matsya Puranam, Chapters 129 to 140). Thus by the end of the 10th Mahayugam the ascendancy of Daityas came to an end as stated in Brahmada Puranam, Chapter 73, Stanza 10 and Sri Matsya Puranam, Chapter 47, Stanza 217.

RAVANA.

Then we will take the Rakshasas of whom Ravana was only the important Sovereign. He was a descendant on his mother's side from Raksha the son of Khasha daughter of Daksha and wife of Kashyapa.

The descendants of Raksha and father and uncles of Kaikasi mother of Ravana called Mali, Smali and

Malyavon became powerful and residing in Lanka and invaded Swargam in Kruta Yngam of the 15th Mahayugam but were defeated by Indra with the aid of God Narayana. Mah was killed by Sri Narayana and the rest fled to Patala Lokam an under-ground Lokam. Ravana, Kumbhakarna and Vihheeshana and Shoorpanakha (daughter) were born to Kaikasi, daughter of Sumali and Vishravasa son of Pulastya Prajanati. Another son called Kubera was born to Vishravasa and Devavarni. Kubera was given Lanka to reside which was vacated by Sumali and Malyavon as stated above. Ravana was born with ten heads and twenty hands. It is said in Vayu Puranam, Uttara Khandam, Chapter 8, Stanza 45 that Ravana ruled for thirteen Mahayugams. He was killed by Sri Rama at the end of the Sandhyamsha of the Treta Yngam of the 28th Mahayugam when one thousand years were remaining as Sri Rama incarnated when 1039 one thousand thirty-nine years were remaining in the Sandhyamsha of the Treta Yngam of the 28th Mahayugam,

Vide:—Sri Ramayanam, Uttara Kandam, Sarga 74, Stanzas 9 to 27.

Therefore he was born in Treta Sandhyamsha of the 15th Mahayugam when one thousand years were remaining. He made penance for ten thousand years and then obtaining boons from Brahma and Shiva to the effect that he must not be conquered by any others except men and monkeys.

Kumbhakarna grew to age he used to carry away the women of men and Devas. Then Brahma being informed of his atrocities by Devas he had him brought to him

and cursed him that he should sleep always. Then being requested by Ravana that he will awake one day after six months when he would be unconquerable he was bestowed accordingly. When Vioheeshana was asked by Brahma to name his wish he requested that his mind might always be adhered to Dharma or virtue which Brahma bestowed. Then Ravana returned to the forest of his birth with his brothers. Then by the instigation of his mother's father he ejected his step brother Kubera from Lanka a beautiful island on the Equator south of Bharata Varsha and settled there with his brothers, ministers and retinue when he was crowned as the lord of Asuras. At the same time Maya of Danavas gave his daughter Mandodari in marriage to him. Soon after he invaded Kubera's Loka and winning him brought his Pushpaka Vimanam. He won Kubera at the beginning of the Sandhi of the Kali of the 16th Mahayugam. Then descending to the Earth he lifted Knulasam and was crying with his twenty hands pressed under it by Shiva for one thousand years. Then he was called Ravana. He was relieved by Shiva on his prayer and overran the Earth in the same Kali Sandhi and killed Anaranya descendant of Mandhata the Emperor of the Ikshwaku Dynasty in his capital Ayodhya and defeated other kings such as Suradha, Gadhi, Dushyanta and Marutha and Pururava. This Gadhi was not the father of Vishwamitra who was a contemporary of Trishanku the descendant of Anaranya and ruled at about the end of the Treta Yuga Sandhi of the 17th Mahayugam. Marutha was not the great Emperor of that name who belonged to Disha Dynasty and ruled long before Ravana's birth. Dushyanta was not

also the celebrated one of the name who was the father of Bharata as he was contemporary of Rohita son of Harischandra who ruled long after Anaranya and so was his successor. So also Pururava was not the celebrated one as that celebrated Sovereign was the first of Lunar Dynasty and ruled about the end of Krata Yuga Sandhyamsha of the 1st Mahayugam. After conquering the Earth Ravana invaded Yama's world and won Yama at about the end of the Sandhi of that Kali. He spent the whole of the Shuddha Kali in Patala in conquering Serpent Kings and the Daityas called Nivata Kavachas and Kalakeyas in their capital called Asmanagaram and in winning the sons of Varuna. Then he went to Sutala and met Bali in his capital which is also called Asmanagara and made peace with him. Then he went to the western Ocean when he was defeated by God reclining on Sesha when he attempted to carry away Sri Devi. At about the beginning of the Sandhyamsha of that Kali he returned to Lanka. He started the next day to invade Swargam with Madhu husband of his step sister Kumbhinasi. He spent the whole of the Sandhyamsha of Kali Yugam in fighting with Indra. At last at the end of the Sandhyamsha Indra was captured by his son Meghanada and returned with Indra to Lanka. Thenceforth Meghanada was called Indrajit. Ravana left Indra by the order of Brahma. On his way to Soma Loka he met Mandhata the Emperor of Solar Race who was killed by Lavana, son of Ravana's sister Kumbhinasi and Madhu and was going to Swargam. He fought with him and could not conquer him. They were desisted from the battle by Pulastya. Then he invaded the Lokas of the Sun and the Moon who submitted to

ters who came there. Thence he went to Sweta Dweepa to the Milky Ocean where he was defeated by women.

Authority:—Sri Ramayanam, Uttara Kandam,
Sargas 11 to 34.

All these defeats to him occurred in Shuddha Treta Yugam of the 19th Mahayugam. Then he lived in peace and great prosperity in Lanka until the end of the Sandhyamsha of the Treta Yugam of the 26th Mahayugam. When one thousand years were remaining he committed the most sinful and base act of kidnapping Seeta the mother of the Universe and consort of Sri Rama the father of the Universe and was killed by Him. In page 77 of this book it is said that Lanka was submerged in Kali Yugam. In Sri Ramayanam, Yuddha Kaanda, Sarga 8, Stanza 21 it is said that even ships and boats cannot go to it. But it is said in Skanda Puranam, Nagara Khandam that Kusha son of Rama sent his Dootas or Emissaries to Vibheeshana who was then in Lanka.

Authority:—Skanda Puranam, Nagara Khandam,
Chapter 104.

It is said in Sri Mahabharatam, Sabha Parvam, Chapter 31, Stanzas 73 and 74 that Sahadeva in his conquest of Southern countries for his brother Yudhishthira sent Emissaries to Vibheeshana. Then the deduction from the above statements is that Ravana made the Island of Lanka not reachable to ships. As soon as he was killed by Sri Rama, Vibheeshana was crowned by Sri Rama. After the death of Ravana Vibheeshana cleared the sea and made Lanka reachable to ships.

him Then Ravana kept quiet for three Mahayugams and again invaded the Earth in Shaddha Treta Yugam of the 19th Mahayugam This time he met with defeats. He first went to fight with Kartaveeryarjuna the then Emperor of the Earth and ruling in Mahishmati on the Narmada. The Emperor defeated him in a hot fought duel and imprisoned him. He was released by the Emperor on the entreaties of Pulastya. Thence Ravana went to fight with Vali King of Vanaras but there also he was defeated by Vali thus When he (Ravana) went to Kishkindha the capital of Vali he was informed by Sugreeva (Vali's brother) and the ministers that Vali went to bathe in the four oceans on four sides of the Earth and will return in a moment and asked him to wait but Ravana diving on his Pushpika Vimanam went in quest of Vali and found him making Sandhya prayers on the shore of Southern Ocean Ravana got down from the Pushpakam and stealthily proceeded to catch Vali and passed his hands under the arms of Vali. Then Vali pressed Ravana's hands under his arms and flew to the sky. He carried him not caring though Ravana was tearing him by his nails. The followers of Ravana stayed behind being unable to follow Vali. Vali thus carried him to the four oceans and made Sandhya. At last he brought him to Kishkindha and dropped him there. Then turning towards Ravana asked him whence he has come Then Ravana being fatigued by the pressure of Vali told him that he came there to fight with him but wants to befriend him. Vali agreed and kindling fire made friendship with him. He stayed there for a month and was taken to Lanka by his minis-

tors who came there. Thence he went to Sweta Dweepa in the Milky Ocean where he was defeated by women.

Authority:—Sri Ramayanam, Uttara Kandam,
Sargas 11 to 34.

All these defeats to him occurred in Shuddha Treta Yugam of the 19th Mahayugam. Then he lived in peace and great prosperity in Lanka until the end of the Sandhyamsha of the Treta Yugam of the 26th Mahayugam. When one thousand years were remaining he committed the most sinful and base act of kidnapping Seeta the mother of the Universe and consort of Sri Rama the father of the Universe and was killed by Him. In page 77 of this book it is said that Lanka was submerged in Kali Yugam. In Sri Ramayanam, Yuddha Kanda, Sarga 8, Stanza 21 it is said that even ships and boats cannot go to it. But it is said in Skanda Puranam, Nagara Khandam that Kusha son of Rama sent his Dootas or Emissaries to Vibheeshana who was then in Lanka.

Authority:—Skanda Puranam, Nagara Khandam,
Chapter 104.

It is said in Sri Mahabharatam, Sabha Parvam, Chapter 31, Stanzas 73 and 74 that Sahadeva in his conquest of Southern countries for his brother Yudhishthira sent Emissaries to Vibheeshana. Then the deduction from the above statements is that Ravana made the Island of Lanka not reachable to ships. As soon as he was killed by Sri Rama, Vibheeshana was crowned by Sri Rama. After the death of Ravana Vibheeshana cleared the sea and made Lanka reachable to ships.

Therefore Lanka was perceivable and reachable until the end of Dvāpara Sandhyamsha of 28th Mahayugam and submerged in Kali Yugam.

NARAKASURA.

Narakasura lived longest of all the Asuras that had passed. He was born to Bhūḍi Devi the Goddess of Earth and Sri Varaha when he lifted her from the waters of the Deluge at the beginning of this Kalpa and was killed by Sri Krishna at about 90 years prior to Great Mahabharata War. He ruled the territory of Kamaroopa which included Assam and Further India but his capital was Pragjyotisha in an Island in the Western Sea.

It is so stated in Sri Ramayanam, Kishkindha Kandam but in Sri Mahabharatam it is stated that Pragjyotisha the Capital of Bhagadatta son of Naraka was in the northern Bharata Varsha. Therefore Bhagadatta might have removed his Capital to Kamaroopa which is the country in the north comprising Assam and Further India after he came of age named it by the name of the old Capital. Bhagadatta was a lad of about ten years when his father was killed and when he was crowned by Sri Krishna by the request of Bhūḍi Devi. He was killed by Arjuna in the Great Mahabharata War.

Vide:— Sri Mahabharatam, Sabha Parvam,
Chapter 25, Stanza 9 and

Chapter 26, Stanzas 7 and 8.

This is the brief history of Asuras.

GAJANANA

About the beginning of the Sandhi of Kruta Yagam of the 10th Mahayugam Shiva and Parvati created Vinayaka thus. Once while Parvati was bathing she made a doll of a boy with the flour rubbed to her body and giving it life placed him as sentinel at the gate to prevent the entrance of anybody. Shiva who was out came to the gate and wanted to enter the palace but was prevented by the boy called Vinayaka. Then Shiva grew angry and beheaded him. Then Parvati came there and cried that her boy was beheaded. At the same time an Asura with an elephant's head called Gajasura came there to fight with Shiva. Shiva killed the Asura and attached the elephant's head of the Asura to Vinayaka and brought him to life. The forward Vinayaka was with the elephant's head.

Authority:—Skanda Puranam, Dharmarajya Khandam, Chapter 12, and

Brahma Vaivarta Puranam, Ganapati Khandam, Chapter 8.

*Then this Gajanan was killing the Sages by beating with trees plucked with his trunk. Then the Sages killed him with their curses. Then Shiva came there and prayed Sri Rama. Then God incarnating as Sri Rama and coming there brought Gajanan to life. Then Sri Rama ordered Gajanan to utter the chant of Sri Rama to relieve him of the sin of killing the Sages which Gajanan did and was relieved of the sin.

Authority:—Sri Ananda Ramayanam Rajya khandam, Poorva Khandam, Chapter 1.

Sri Parasurama after killing Kartaveeryarjuna went to Shiva his Guru in archery who was on the Kailasa

Mount. Then Gajanana who was at the gate prevented him from entering the palace. Then Parasurama was angry and broke one of his tusks with his parasu or battle axe

Thencefrom Gajanana has only one tusk.

Therefore this incident was at the end of the Treta Yugam of the 19th Mahayugam.

Authority.—Brahmanda Puranam, Upodddhatapada,
Chapters 41 and 42

End of the Fourth Chapter.

Fifth Chapter.

KSHATRIYAS.

Now I will state briefly the history of the Kshatriya Sovereigns of this great period or Manvantaram. We have seen at the beginning of this Manvantaram that the twelve Adityas were then born to Aditi.

The Twelve Adityas are.—(1) Vishnu, (2) Indra, (3) Aryama, (4) Dhata, (5) Tvashta, (6) Poosha, (7) Viraswan, (8) Savita, (9) Mitra, (10) Varuna, (11) Amsa and (12) Bhaga.

Vide:—Sri Vishnu Puranam, Amsa 1,
Chapter 15, Stanzas 130 and 131:

Of these Sri Vishnu was the incarnation of God. Indra who was born to Aditi and became the Lord of three worlds was again born to her among the Adityas. These Adityas perform the functions of the Sun each a month on the sphere of the Sun.

Authority:—Sri Vishnu Puranam. Amsa 2,
Chapter 10.

Vishwaroopa was born to Twashta and Rochana sister of some Daitya whose history is as follows:—

Once as Indra insulted Bruhaspati his preceptor, so he went away from him. Then Indra made Vishwaroopa his preceptor but he was clandestinely giving Yagnabhaga or offerings of the sacrifice to Asuras also as he was born to a sister of Daityas who are also Asuras. Therefore Indra was angry and beheaded the three heads of Vishwaroopa. Then his father Twashta got enraged and produced a son called Vrutra to kill Indra. Vrutra invaded Swargam and defeated Indra. Then Indra by the advice of Sri Narayana went to the Sage Dadhichi and requested him to leave off his body which he did and Indra had made Vajrayudha by his bones through Vishwakarma. Then he fought with Vrutra a great battle and killed him at the beginning of the Shudda Treta Yugam of the 1st Mahayugam.

Authority:—Sri Bhagavatam, Skandham 6, Chapter 10, Stanza 16 and Chapters 9 to 12 Rug Vedam, and Mandalam 2, Sooktam 11, Ruks 18 and 19.

Sri Vamanavataram Incarnation of Vishnu
Who is first named in the list of Adityas.

Bali besieged Devadhani also called Vaswoka-sara the Capital of Indra on the Eastern side of Brabmandam which is a different city from Amaravati the Capital or world of Indra which revolves round Dhruva and defeated Indra in the beginning of Kali Yugam of the 2nd Mahayugam.

Authority — Sri Ramayanam Sundara Kanda,
Sarga 3, Stanza 6 and 12
Sri Bhagavatam, Skandham 5, Chap-
ter 21, Stanza 6 and
„ 23, „ 1 and
Skandham 8, Chapter 15, Stanzas
23 to 33

Then after 10000 Deva years Indra went to Padma Saras and prayed Sri Lakshti when She appeared to him and gave him a boon that he will obtain his lost Swargam Then he went to the Milky Ocean and prayed God when He ordered that the Milk Ocean might be churned Then Indra made pence with Bali and Devas and Asuras churned the Milky Ocean for 2000 years as stated before and the nectar was produced Then for the possession of the nectar a battle took place between the Devas and Asuras for 1150000 Earthly years at the end of the battle in the beginning of the Sandhi of the Kruti Yugam or the 4th Mahayugam Indra empowered by the grace of God killed Bali Then friends of Bali called Namuchi, Bala and Paka attacked Indra He first killed Bala and Paka Then he was unable to kill Namuchi when he was told by words of unseen source from the sky to kill him with a weapon neither dry nor wet Then Indra took form in which God attaining the form of Nrusimha killed Namuchi when the foam was thrown at him by Indra Then Bali was taken to Patala and brought to life by Shukra with his Sanjivini Vidyā

Authority — Sri Bhagavatam, Skandham 8, Chapter 7 to 11 and Chapter 16, Stanza 73,

Sri Mangalagiri Mahatmyam and
Sri Ramayanam, Balakandam, Sarga 45.

Then Bali won Indra in the beginning of the Kali Yugam of the 4th Mahayugam and ruled the three worlds until the beginning of the Treta Yugam of the 7th Mahayugam as stated hitherto. In the beginning of the 7th Mahayugam Indra and Kashyapa prayed God to restore the three worlds to Indra. Then God incarnated to Aditi and Kashyapa as Vamana (Dwarf). He instantly grew to youth and having the Upanayana ceremony performed by his father went to Bali as a bachelor.

He went to Bali and requested to grant him 3 feet of Earth. Then Bali wanted to bestow when Shukracharya prevented saying that Narayana came to vanquish him. With all that Bali ordered his wife Sandhyavali to bring the vessel of water and was pouring water of bestowing the Earth in the hands of Vamana when Shukracharya put his eye in the hole of the vessel then Vaman took Darbha grass and pierced it through the hole when Shukracharya's eye was blinded; thenceforth he had one eye blinded. Then Vamana grew to the form of Trivikrama and occupied with one foot all the upper worlds of Brahmandam and with another foot occupied all the patalas. Then the wall of the Brahmandam was split and waters flowed from the waters surrounding the Brahmandam which became Ganga. At the same time Brahma washed the foot of Narayana with water which from the Dharmadeva took. Then Trivikrama asked Bali to show place for his 3rd foot which Bali was unable to do. Then by order of Trivikrama Garuda tied Bali with Varu-

napashas. Then Asuras saying that it is unjust to ask when he had small feet and measure with huge feet they came to fight. Then all the followers of God vanquished them. Then Prahlada arrived and preventing Asuras from fighting prayed God Trivikrama to save Bali. Then Trivikrama said that he would not kill Bali as he promised to Prahlada that he would not kill any of his descendants. So saying He sent Bali to Sutala one of the seven underground worlds to live there in plenty until the end of the Manvantaram and gave back the three worlds to Indra.

Authority:— Sri Bhagavatam, Skandham 8,
Chapter 8, and 15 to 23,
Matsya Puraoam, Chapter 47,
Stanza 240 and
Rug Vedam, Mandalam 1, Sooktam
22 Ruks 16 to 19.

Vivasvan who was one of the 12 Adityas was born at the beginning of the Manvantaram. He had his sons Vivasvata Manu and Yama and a daughter Yamuna by his wife Soungya daughter of Vishwakarma probably two decades after the beginning of the Manvantaram. The incidents of his wife going to Kuru country being unable to bear his heat leaving with her husband her shadow giving it life and the birth of Shani, Savarni Manu and daughter Tapati to her shadow or chhaya and Vishwakarma diminishing the heat of Vivasvan and his going to Kuru in the form of horse and cohabiting with his wife Soungya who was there in the form of a mare and the birth of Ashwani Deva and Revanta to the mare all

those took place during the Sandhi of the Kruta Yugam of the 1st Mahayugam.

Authority:—Markandeya Puranam, Chapters 72 and 73 and

Sri Bhagavatam, Skandham 8, Chapter 13, Stanzas 8 to 10. —

VAIVASVATA MANU.

Vaivasvata Manu was crowned as Emperor of all the Earth by Brahma at the beginning of the Shuddha Kruta Yugam of the 1st Mahayugam.

In the latter part of the Shuddha Kruta Yugam, he performed Mithravaruneshti (a sacrifice for sons) but daughter named Ila was born as his wife Shraddha desired so to Hota of the sacrifice. Then by the request of the Manu his preceptor Vasishtha prayed God and turned the girl to a boy and named him Sudyumna.

Vide:—Sri Bhagavatam, Skandam 9, Chapter 1.

In Sri Ramayanam, Uttara Kandam, Sarga 87, Stanza 3, he is stated as the son of Kardama. His name is stated as Ila; and in Sri Bhagavatam, Skandham 9, Chapter 1, he is stated as the son of Manu and his female form is stated as Ila and his male form as Sudyumna. Therefore he was born to Manu and was adopted by Kardama.

Ila or Sudyumna the eldest son of Vaivasvata Manu ruled Ilavanta Varsham having the town called Bahli as his Capital.

Authority:—Sri Ramayanam, Uttara Kandam, Sarga 87, Stanza 3.

His father is stated as Kardama. His eldest son was Sheshabindu.

Authority — Sri Ramayanam, Uttara Kanda, Sarga
89, Stanza 17

After he was retransformed into man he built
Pratishtbanapuram or Prayaga in Bharata Varsham giving
Bahli to Shashibindu

Authority — Sri Ramayanam Uttara Kanda, Sarga
90, Stanzas 21 and 22

In Sri Bhagavatam, Skandham 9, Chapter 1,
Stanza 25, it is stated that Sudyumna went a hunting in
the forest at the foot of Meru

In Sri Ramayanam, Uttara Kandam, Sarga 87,
Stanza 3, it is stated that his capital was named Bahli

Therefore we deduce from the above statements
that Manu ruled in the earlier part of his reign near
Meru that is in Ilavrita Varsham with Bahli as Capital
When his son Sudyumna came of age he crowned him in
that town in his place as the Sovereign of the whole
Earth. Soon after Sudyumna was married and had several
sons of whom Shashibindu was the eldest

Authority — Sri Ramayanam, Uttara Kandam, Sarga
89, Stanza 17

Then he went a hunting to the forest at the foot
of Meru As soon as he entered the forest he and his
norse and retinue were turned into females by a previous
curse of Shiva that all the creatures that enter the forest
should become females as some Sages came to him with
out giving notice when he was enjoying pleasure with
Parvati Then Buddha son of Chandra who was making
penance there saw her and married her Then Manu came

there with Vasiṣṭha and requested Shiva and Parvati that his son might be turned into man again. They said that he would be man for a month and female for another month. Then Manu took him to his Capital. He stayed there with his father a month when he became man and another month when he became woman he stayed with Buddha. When he stayed with Buddha he be got a son to him called Puroorava.

Authority:—Sri Ramayanam, Uttara Kandam, Sargas 87 to 90 and
Sri Bhagavatam, Skandham 9, Chapter 1, Stanza 35.

Then Manu had Aswamedha sacrifice performed by Sudyumna when Shiva was pleased and gave permanent manhood to Sudyumna. Then Manu made Shashi bindu the eldest son of Sudyumna King of Ilavrita country with Bahli as Capital and came southwards to Bharata Varsha with Sudyumna and rebuilding Ayodhya a city 12 yojanams long and 3 Yojanams wide which fell in ruins since the close of the 1st Manvantaram and making it his capital ruled the whole Earth. Sudyumna built Pratishthana in Prayaga a sacred place at the confluence of the Ganga and Yamuna and ruled the Kasi Kingdom with Pratishthana as Capital.

Authority:—Sri Ramayanam, Uttara Kandam Sarga 90, Stanzas 21 and 22 and Sarga 59, Stanza 19.

Then Sudyumna had again three sons called Utkala, Gaya and Vimala.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 1, Stanza 4.

Manu ruled the whole Earth from the beginning to the end of the Shuddha Kruta Yugam of the 1st Mahayugam.

Sagara was crowned at the age of 12, but he lost his father before his birth. Therefore we cannot take him for an example. Sri Rama was about to be crowned at the age of 25 and was crowned at the age of 40 years. He had children at the age of 1000 years. He stayed on Earth for 11000 years. Then it would appear that He had children at about one-tenth of His life. But He stayed 11000 years at His free will. The duration of reign or life of Sovereigns at that time is. Treta Sandhamsha was 5000 years as we see in the history of Ajapala. Therefore we may fairly adopt the Sovereigns of that time have children at about one-fourth time of their reign or lifetime. The duration of reign or lifetime in Shuddha Kruta Yugam was 100000 or lakh years. Therefore Sudyumna was crowned in Bahli as Emperor of the Earth by the Manu at the age of 25000 years. He was married about the age of 20000 years and had children ten years before his Coronation. He crowned his eldest son Shashibindu in Bahli as a King of Ilaventa Varsha when Shashibindu was 25000 years old and went with his father the Manu to Bharata Varsha. About 10 years before the incidents of Sudyumna going on a hunting to the forest at the foot of Meru and his becoming a female and his marriage with Buddha and birth of Puroorava to them took place. Then Manu came with Sudyumna and Puroorava to Bharata Varsha and rebuilding Ayodhya made it his capital. Then he performed Putra Kameshti

and had 11 Children of whom Ikshwaku was the eldest. Ikshwaku was crowned by the Manu in Ayodhya as the Chakravarti of the Earth when Ikshwaku was 25000 years old at the beginning of the Sandhyamsha of the Kruta Yuga. Therefore Manu performed Maitrevaruneshti and had the son Sudyumna when $25000 + 25000 + 25000 = 75000$ years before the end of Shuddha Kruta Yuga. He ruled the whole of Shuddha Kruta Yuga less 50000 years in Bahli and until the end of the Shuddha Kruta yuga in Ayodhya. He came to Bharata Varsha and built Ayodhya when 50000 years were remaining in Shuddha Kruta Yuga. After Manu had eleven children of whom Ikshwaku was the eldest Sudyumna performed Ashwamedha and got permanent manhood from Shiva. Then he was married again and had three sons called Vimala, Gaya and Utkala. After Ikshwaku was crowned Sudyumna built Pratishthanapura and ruled there under Ikshwaku.

The under mentioned were the sons excepting Ikshwaku the eldest.

1. Nrga, 2. Sharyati, 3. Dishta, 4. Dhrushta,
5. Karusha, 6. Narishyanta, 7. Prushadhra, 8. Nabhaga
9. Kavi and 10 Indradumna III.

Sudyumna was made the lord of the town called Pratishthana (Prayaga) with the Kingdom of Kasi. All the other brothers of Ikshwaku excepting Prushadhra and Kavi ruled different countries under him. Prushadhra killed a cow by mistake and was sent by his father to forest where he roamed meditating God and was burnt by a forest fire. Kavi became an ascetic. Of the sons of Manu only three are celebrated in history for their importance and the importance of their dynasties as well.

Those were Ikshwaku, Dishta, and Nabhaga. We will take Dishta first. It is said that the Sovereigns of the dynasty of Dishta all ruled exceptionally long.

(Vide Sri Ramayanam, Bala Kandam, Sarga 47, Stanza 18).

The brief history of the dynasty is as follows:—

Dishta ruled from the beginning of the Saadhya-msha of Kruta Yugam to the end of the first Mahayugam under Ikshwaku Pururava, Ayu, Nahusha, Sutyavrata I and Vikukshi and in Second Mahayugam under Kakustha until the end of the Kruta Yuga Sandhyamsha and then independently until the end of the Mahayugam. His sons the brothers of Nabhaga who ruled the whole of the third Mahayugam excepting the Kaliyugam under Ambaroesha (1) and Bhanaodana, Nabhaga's son Nabhaga did not rule.

Bhanaudana his son Vitsadra and his son Pramshu ruled the whole of the Kaliyugam with Sandhi and Sandhyamsha inseparably. Then the son of Pramshu called Pramati ruled whole of the 4th Mahayugam.

It is said in Markandeya Puranam, Poorva Khandam, Chapter 118 (120) Stanzas 7 to 9 that Pragati or Pramati performed many sacrifices and Indra being fed by the Devas in those sacrifices became powerful and killed 99 powerful Asuras and Bala and Jambha and it is said in Sri Bhagavatam, Skandham 8, Chapter 11, Stanzas 6 to 28 that Indra Killed Bala and Jambha in the battle of Devas and Asuras that took place immediately after the churning of the Milky Ocean. As it was

stated here tofore that the churning of the Milky Ocean was in the Kruta Yugam of the 4th Mahayugam Therefore Pramati ruled throughout the 4th Mahayugam

His son Khantra I ruled whole of the 5th Mahayugam Kshupa ruled the whole of the 6th Mahayugam Anandita ruled whole of the 7th Mahayugam Vivimsha the whole of the 8th Mahayugam and Khantra II ruled the whole of the 9th Mahayugam

All the above except Disha Vatsadra, Pramhe were Chakrvarthis

Vide — Markandeya Puranam, Chapter 119 to 124

Then Maruththa who was the greatest of the Chakravartins in the dynasty and to have roamed the three worlds and ruled seventy thousand and fifteen years

Vide — Markandeya Puranam Chapter 135, Stanza 4

His father Avikshidid not rule Therefore Karandama ruled the whole of the 10th Mahayugam Then Maruththa ruled seventy thousand and fifteen years at the beginning of Shuddha Treta Yugam of the 11th Mahayugam He was the last Chakrvarthi of the dynasty His son Narishyantra ruled Shuddha Treta Yugam and Treta Sandhyamsha of the 11th Mahayugam His son Dama ruled the whole of Dwapara and Kaliyugams

Vide — Vayu Puranam Uttara Khanlam, Chapter 9 Stanzas 23 to 31.

His son Rajyavardhana who was loved by his people so much that they prevented him from retiring from Government and made him live longer Therefore

he ruled the whole of the Sandhi of Kruta Yugam of the twelfth Mahayugam. Then his successors, 1. Sudhruti, 2. Nara, 3. Kevala, 4. Bandhumam, 5. Vegavon and 6. Bandhu ruled the whole of Shuddha Kruta Yugam, and the Sandhyamsha after it. Then Trunabindu ruled the whole of Treta Yugam with Sandhi and the Sandhyamsha of that Mahayugam and the whole of Dwapara and Kali Yugams likewise. He was called Ikshwaku III in Sri Ramayana, Bala Kandam. It was by his boon his successors ruled each very long.

Vido:—Sri Ramayanam, Bala Kandam Sarga 47,
Stanza 18 and
Sri Vishnu Puranam Amsha 4, Chapter 1,
Stanza 61.

Ikshwaku III alias Trunabindu was the overlord of Asamati who defeated Bhajoceradha and other enemies. This Ikshwaku protected the kingdom of Asamati defeating his enemies.

Authority:—Rug Veda, Mandalam 10, Sooktam 60,
Hymns 2, 3 and 4.

This Ikshwaku was neither Ikshwaku I the great or Ikshwaku II because Ikshwaku I ruled the whole of the Sandhyamsha of the Kruta Yugam of the 1st Mahayugam. Bhajoceradha and Asamati contemporaries of this Ikshwaku lived at later time than Ikshwaku I and Ikshwaku II. Then this Ikshwaku who was an ally and friend of Asamati was Ikshwaku III alias Trunabindu. He might have been Ikshwaku II further in Ramayanam, Bala Kandam, Sarga 47 Stanza 11 it is said that Ikshwagu progenated from an Apsarasa called Alambusa a son called Vibhala.

In Sri Bhagavatam, Skandham 9, Chapter 2, Stanzas 30 to 33 it is stated that Vishala was born to Trunabindu and Alambasa.

In Sri Vishnu Puranam, Amsha 4, Chapter 1, Stanza 20 the same is said.

In Sri Ramayanam, Bala Kandam, Sarga 47, Stanza 18 it is said that by the boon of Ikshwaku all the Kings of Vishala lived exceptionally long.

In Sri Vishnu Puranam, Amsha 4, Chapter 1, Stanza 20 it is said that by the boon of Trunabindu Vishala Kings lived exceptionally long.

Therefore this Ikshwaku stated in this Sarga of Sri Ramayanam Trunabindu Stated in Sri Bhagavatam and Sri Vishnu Puranam are the same. Therefore the other name of Trunabindu we might take as Ikshwaku III.

We must adopt that his predecessors also ruled very long by precedent. He gave his daughter Ilabila in marriage to Pulastya by whom Vishrava was born. To Vishrava and Devavarni a daughter of Bharadwaja Kubera was born and to Kaikasi daughter of Sumali a descendant of Raksha Ravana, Kumbhakarna, Vibheeshana and Shoorpanakha a daughter were born.

Authority:—Sri Ramayana Uttarakanda Sargas 2, 3 and 9.

Trunabindu's son Vishala ruled 13th and 14th Mahayugams. He built the Vishala Town by which the Kingdom was celebrated thence forth.

Authority:—Sri Bhagavatam Skandham 9, Chapter 2, Stanza 33.

His son Hemachandra ruled 15th and his son
Suchendra 16th Mahayugam

His son Dhoomrashtra ruled 17th and 18th Mahayugam

His son Sanjaya or Sranjaya ruled 9th and
20th Mahayugam

His son Sahadeva ruled 21st and 22nd Mahayugam

His son Kruha-kruha ruled 23rd and 24th Mahayugam

His son Somadatta ruled 25th Mahayugam

His son Kakatha ruled 26th Mahayugam

His son Janamejaya ruled 27th Mahayugam

His son Sumati 28th Mahayugam up to 1037
(1039-12) years were remaining in the end of the San-
dhvansa of the Treta Yugam

Author — The above Chapters and Sarga in Sri
Bhagavatam Sri Vishnu Puranam and
Sri Ramayana Bulakanda

He met Sri Rama when he was going to Mitula
for Swayamvaram of Sita when Sri Rama was twelve
years of age Sri Ramayana Bala Kanda Sargas 47
and 48. We have no mention of him or any of his
successors afterwards Neither he nor his successors
came to the coronation of Sri Rama We do not
hear of Vishala Kings in Sri Mahabharata War
Therefore we conclude that this Sumati ended his
career soon after Sri Rama went to exile and had no
successors The Kingdom of Vishala was without a King
throughout the reign of Sri Rama of eleven thousand
years Sri Rama at the time of returning to Heaven at

the end of his incarnation established the sons of Lakshmana in that country which was then called Karupadha. Henceforth the Kings of Vishala were called Lakshmanas by the name of the head of the family. They were called in the Buddhistic literature the Lichavis a corrupt form of the word by which the Kings of Vishala are known to the historians of to-day.

End of the fifth Chapter

Sixth Chapter.

Nabhaga's Dynasty.

Then we will take Nabhaga Dynasty in which the great Emperor Ambarisha I was born. Nabhaga ruled 25000 years at the beginning of the Sandhyamsha of the Kruta Yuga of first Mahayugam under Ikshwaku. Then his son Nabhaga II ruled 25000 years after him in the same Sandhyamsha under Ikshwaku. I Then his successors three of them ruled each 25000 $\times 3 = 75000$. All the above five ruled 125000 years.

Ikshwaku I or the Great ruled from the beginning of Kruta Yuga Sandhyamsha 144000—25000=119000 years. Puroorava ruled 25000 years after him to the end of the Sandhyamsha. All the above five Sovereigns of the Nabhaga Dynasty ruled $25000 \times 5 = 125000$ years. Four of them ruled under Ikshwaku the great. The fifth ruled 125000—119000=6000 under Puroorava and 25000—6000=19000 years under Ikshwaku the great. The sixth one ruled 25000—6000=19000 years under Puroorava 25000—19000=6000 years under Ayu from the beginning of the Sandhi of the Treta Yuga.

From the history of Ambarisha the Great or the 1st we know that he ruled from the beginning of the Kruta Yugam to the beginning of the Kali Yugam. He cannot either have reigned in the first Mahayugam or in the Second Mahayugam because in the first Mahayugam Ikshwaku I and Puroorava were Chakravarties of Kruta Yuga Sandhyamsha and ruled the whole of the Sandhyamsha and Manu ruled the whole of Shuddha Kruta Yugam. In 2nd Mahayugam Kakustha was the Chakravarti and ruled throughout the whole of Kruta Yugam with Sandhi and Sandhyamsha. Therefore Ambarisha the Great must have ruled from the beginning of the Sandhi of Kruta Yugam of the 3rd Mahayugam. Therefore between Nabhaga II son of Nabhaga I and Ambarisha the Great two Mahayugam less Kruta Yuga Sandhi and Shuddha Kruta Yugam have passed. In Second Mahayugam 7405 Sovereigns ruled. In the first Mahayugam deducting Kruta Yuga Sandhyamsha and Shuddha Kruta Yugam and adding two under Ikshwaku I and two under Puroorava in Sandhyamsha.

Treta Yuga Sandhi	...	6
Shuddha Tretā	...	14
Tretā Yuga Sandhyamsha	...	14
Dwapara Sandhi	...	10
Shuddha Dwaparā	...	24
Dwapara Sandhyamsha	...	450
Kaliyuga Sandhi	...	600
Shuddha kali	...	4000
Kaliyuga Sandhyamsha	...	2400
		<hr/>
		7518

Were sovereigns ruled to the end of the 1st Mahayugam Therefore $7465 + 7518 + 4 = 14987$ sovereigns ruled between Nabhaga II and Ambareesha I or the Great.

The last of them Nabhaga III the father of Ambareesha, ruled 15 fifteen years at the end of Kali Sandhyamsha of the Second Mahayugam.

Ambareesha the Great

Ambareesha I or the Great ruled from the beginning of the 3rd Mahayugam to the end of the Sandhyamsha of the Dwapara yugam. He made penance for ten thousand years in Kali Yugam. When God appeared to him and took him to Heaven.

Vide:—Skandha Puranam, Arbuda Khandam, of Prabhava Khandam Chapter 13.

He ruled the whole world as Chakravarti.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 4, Stanza 18.

His capital was Madhura on the Yamuna.

Vide:—Padma Puranam, Patala Khandam, Chapter 8, Stanza 8.

His wife's name was Kantimati (Chapter 95, Stanza 142).

He had three sons called Viroopa, Ketuman, Shambhu. They ruled in Kali Sandhi for 60 years. In Viroopa's successors the last was Radheetara whose son became a brahmin in the beginning of Kruta Yugam of the 4th Mahayugam.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 6, Stanza 1-3.

End of Sixth Chapter,
Seventh Chapter.

Ikshwaku Dynasty and Lunar Race

Then we will take Ikshwaku Dynasty and Lunar Race together by Mahayugas.

In first Mahayugam.

As it is said before that Manu ruled the whole of the Shuddha Kruta Yugam of the 1st Mahayugam. Then Ikshwaku ruled the whole of the Sandhyamsha less 25000 years. Sudyumna elder brother of Ikshwaku ruled under him throughout his reign.

After Sudyumna came to Bharata Varsha with the Manu he had three sons namely Utkala, Gaya and Vimala. He gave Utkala District to Utkala, Gaya District to Gaya and the western district of these two to Vimala. Utkala had three sons called Dhanshta, Ambarisha, Danda. He gave Pratishtanapuram with Kasi District to Puroorva. His elder son Shashabindu ruled Ilavuta Varsham. He became the ancestor of the Persians.

Authority — Sri Harivansham, Parvam 1, Chapter 10, Stanza 23 and

Sri Vishnu Puranam, Amsha 4 Chapter 1, Stanza 14

Sri Bhagavatam, Skandham 9, Chapter, Stanza 42

Sri Ramayanam, Uttara Kandam, Sarga 56, Stanza 25 and Sarga 59, Stanza 19

Persia (Parasika) was mentioned only in the conquest of Shubhavrata.

Vide — Sri Shobhanachala Mahatmyam, Chapter 2

beautiful country having trees which always bear delicious fruits. Therefore this Varsham was covered with ice from the beginning of the Sandhyamshām of Dwapara Yugam to the end of Kali Yugam and unmasked in other yugas in every Mahayugam from the 26th Mahayugam. As Sugreeva described that country in Treta Yugam it was then unmasked but in the enjoyment of Devas and inaccessible to Humans but as the Vanaras were of the Amshas of Devas and went there for the purposes of Sri Rama and Devas they were able to go.

Sudyumna's eldest son was Sheshabindu.

Authority:—Sri Ramayanam Uttara Khandam Sarga 59, Stanza 16.

Sheshabindu ruled Ilavruta Varsham having the town called Bahli as Capital and Sudyumna built Pratishthana and ruled there.

Sarga 90, Stanza 21 to 23.

Sudyumna ruled the king dosu of Kasi with Pratishthana as Capital.

Authority:—Sri Ramayanam, Uttara Khandam, Sarga 56, Stanza 25 and Sarga 59, Stanza 19.

When Sudyumna was in Ilavruta Varsham he had the son called Sheshabindu. When he came to Bharata Varsham with the Manu he had three more sons called Utkala, Gaya and Vimala.

Authority:—Brahmanda Puranam, Upoddhata Pada Chapter 66, Stanza 21.

(In this place it is said that Prathisthanapuram was the same as Prayaga.)

He ruled at Prathishthanapuram (Prayaga) as his contemporary.

Vide:—Sri Bhagavatam, Skandam 9, Chapter 1, Stanza 42.

His territory included the Kingdom of Kasi. Therefore he ruled from Kasi to Prayaga. This Kingdom with Prathishthanapuram as Capital was ruled by his successors such as Puru, Nahusha, Yayati and Puru. Nahusha ruled Swargam for one lakh of Earthly years.

Authority:—Sri Ramayanam, Uttara Kanda, Sarga 56, Stanza 25 and Sarga 59, Stanza 19.

He was the first of Lunar race. Ikshwaku's son Kukshi ruled 25,000 years at the end of the Sandhyamsha under Pururava son of Sudyumna who ruled at Prathishthanapuram as Chakravarti for 25,000 years at the end of the Sandhyamsha.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 14, Stanza 42 to 49.

Ikshwaku had one hundred sons when about 6000 years were remaining in his reign who excepting the eldest called Kukshi went to all parts of the World and established Kingdoms. Of these Menes or Manava (descendant of Manu) established Egypt.

Barbara established hairy. These are of note amongst those who established Kingdoms outside Bharata. Of those who established Kingdoms in Bharata the celebrated were Nimi, Dandaka and Chola. The last of these established Chola King in Southern Bharata. Nimi the 12th established a Kingdom which was afterwards called Mithila with a capital called Vaijayanti, soon

after wishing to perform a Sacrifice Called Deerghasatra to please his father he requested Visishtha with the permission of his father to be the conductor of his sacrifice. But Vasishtha said that he was already requested by Indra to conduct his sacrifice and asked him to wait until he returns completing the sacrifice of Indra. So saying he went to Swargam to perform the sacrifice of Indra. Nimi did not await his return but performed the sacrifice for 5,000 years having Gautama and other Sages as conductors. Vasishtha returning and finding that Nimi began the sacrifice without him cursed that he must lose life. Accordingly Nimi died and the Sages performed the sacrifice placing Nimi's body in medicated oil. When the Devas came to the place to receive their offerings the Sages requested that Nimi should be brought to life. Devas consenting brought Nimi to life but he did not want to live as life has an end some time. Then Devas arranged that he should roam without the Sthoola Shareeram or Carnal body but with Sookshma Deha (comprising Soul and the eleven Indrias or senses in the nimesha and unmesha or the twinkling of the eye). Then the Sages wishing to establish his dynasty churned his body when a son was born there. As he was born by churning he was called Mithi and as he was unnaturally born he was called Janaka and as he was born from lifeless body he was called Vaideha. Nimi ruled 5,000 years about the end of the reign of his father and his reign ended when about 10000 ten thousand years were remaining in the end of the reign of his father. Mithi became his successor and built a new Capital naming it Mithila by which name

the Kingdom also was called. His descendants were all called Vaidehas and Janakas.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 13, Stanzas 1 to 13 and
Sri Ramayanam, Uttara Kandam, Sargas 55 and 57.

There was no Sovereign of note in this Dynasty until Seeradhwaaja father of Seeta and a contemporary of Dasaradha. To put down chronology to the Dynasty of Janakas the following difficulties occur. We cannot fix the time of those Sovereigns except those of Seeradhwaaja father of Seeta and his son Kushadhwaaja or Laksmdhwaaja Contemporary of Sri Rama and of Bahulashwa contemporary of Sri Krishna. Of these Bahulashwa was friend of Sri Krishna and Balarama.

Authority:—Sri Bhagavatam, Skandham 10, Chapter 75, Stanza 24.

He did not come to the 1st Great Mahabharata War.

He is called in Sri Mahabharatam as Susharma.

Authority:—Sri Mahabharatam, Udyoga Parvam, Chapter 4, Stanza 20 and
Sri Bhagavatam, Skandham 10, Chapter 86, Stanza 17.

Dandaka was the youngest son of Ikshwaku I. He established a Kingdom south of the Vindhya between Vindhya and Shaivala named it as Dandaka with Madhumanta as Capital. He appointed Shukracharya as his preceptor. Once hunting near the hermitage of Sukracharya he went to the hermitage when Sukracharya was out but his daughter named Arāja was in. Seeing

her, the sovereign fell in love and cohabited with her by force (committed rape) even though he was prevented by her. Then the Sovereign returned to his capital. Soon after Sukracharya returned to his hermitage and knowing the arrogance of Dandaka by his Yoga cursed that he would pevish at the moment and his Kingdom would become a desert and be restored to good country only when Sri Rama comes there. Accordingly Dandaka died without issue. His kingdom became a vast desert called Dandakaranya. Dandaka ruled only about ten thous and years in the reign of his father, Ikshwaku I, when ten thousand years were remaining.

Vide:—Sri Ramayanam, Uttara Kandast, Sarga 2).

Authoritp:—Sri Ramayanam, Uttarast Khandam,
Sargas 79 to 81.

History of Shakuni and Indradymna III See
Varanapurianam Chapters 64, 65. While Shakuni one
of the sons of Ikshwaku was residing with his father in
Ayodhya a sage called Rutadhwaja approached Ikshwaku
with a request that his son Jabali was tied on a hanyan
tree by a monkey who was Vishvakarma transformed as
such by his (Rutadhwaja's) own curse and none but
Shakuni (son of Ikshwaku) can release the boy and
requested to send the Prince with him to release the boy.
The Emperor Ikshwaku I sent the Prince with the
Sage. The Prince went with the Sage to the hanyan tree
on which the Sage boy was tied. The Prince ascended
the tree but was unable to cut asunder, the ties with
which the Sage boy was tied to his hair. Then he cut
asunder the branch to which the boy Jabali was tied

and descended with him with the branch on a ladder made of his arrows. Thus relieving the boy they three came to the Yamunā. At the same time the Emperor Ikshvaku and his brother Nahikga and Sages came to the same river to bathe on the Pushakata day. Then they saw Chitrangalā daughter of Vishwakarma who was cursed by her father and was separated from her lover Suradha son of Sudeva. They asked her the reason of her being there. She told them the above incident and that she was roaming in quest of Suradha. Then they saw a girl called Vedavati daughter of Parjanya and asked her the same. She said that a huge mookay (Vishvakarma) ran at her when she climbed a banyan tree when he pulled the tree with her and threw it into the sea. Then at that moment the Siddhas said that Brahma ordained that she would become the Queen of Indradymna

had the Sage boy relieved of the branch by the monkey. Then Vishwakarma was relieved of the curse by the Sage Rutadhvaja. Then Suradha married Chitrangada; Shakuni married Nandayanti daughter of a Ynksha and Indradyumna married Vedavati.

Authority:—Sri Vamana Puranam, Chapter 63 from Stanza 39 to the end and the whole of Chapters 64 and 65.

The time of this history is thus. As Shakuni remained with his father Ikshwaku I as Prince and was unmarried this history of his must have taken place in the about end of the reign of Ikshwaku I i. e. when about two thousand years remained in the Sandhyamsha of the Kruta Yuga of the first Mahayuga. Indradyumna III was a contemporary of Ikshwaku. His country was Shakala principle country of Shaka Dwipa and his capital was Shakala. We know not any of their further history. Shakuni ruled in the north of Bharata Varsha probably in China.

Authority:—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanza 4.

Dasashwa, the tenth son of Ikshwaku built the town called Mahishmati and ruled there when his descendants were as follows:—

Dasashwa.

Madirashwa.

Dyutimaq.

Sudurjaya.

Duryodhana=Narmadā the goddess of the river
Narmada married him.

Sudarsana (daughter)=Agni. Came to the king
in the form of a brahmin and married her. Thence forward } Sudarāsna (a son) He
he always lived in that ōity } learnt all the Vēdas even
even after the dynasty extin- } in his boyhood.
quished.

There was another king called Oghāvan who was the
grand father of Nrga. He had a son called ogharadha
and a daughter called Oghāvati. He gave his daughter
in marriage to Sudarsana. Sudarsana lived with his wife
at Kurakshetra merely doing the virtuous acts of feeding
brahmins and wishing to win death. The deity of death was
following him at his heels to kill him whenever he swerved
from Dharma or virtue. Sudarsana, when going out to
fetch firewood he ordered his wife to fulfil the wants of
Atidhi, a brahmin who might come to his house and wish
any want. Then the Deity of Dharma came in the form
of a brahmin when Oghāvati was in she bound to his feet
and asked him to name his want. Then he requested her to
give herself up to him and refused to accept every other
thing she offered instead. Then bearing her lords order
she consented and went inside with him. At the instant,
Sudarsana came and called her, but she did not reply
thinking that she swerved from the virtue of pativrata
(duty to a husband) even by the touch of the brahmin.
Then the brahmin came out and told him that he was
Atidhi, came to his house in his absence, requested his queen
to give herself up as a worship to Atidhi and she was thus

worshipping him. He asked him to agree to it and do whatever he liked to do. Then Mrutyu was awaiting behind Sudarsana with a cudgel in his hand to hit him to death, if he swerved from his vow. But Sudarsana calmly said that he was pleased with his wife for what she had done in pleasing an Atidhi and said that he might enjoy her. He said that he told this sincerely for which the deities of the five elements (Earth, air, water, Sky and fire) and Kala (deity of Time) bore evidence. If he said falsehood they would burn him. Then a great sound from the sky attested what was told by Sudarsana was quite true. Then the brahmin became a glowing figure of the Deity of Dharma and told the king that he came to test his virtue and was pleased for his adherence to truth. He told that he won Mrutyu or Death the deity of which always followed him to strike him to death, the instant he swerved from Dharma. He said that his wife had not swerved from the virtue of pativrata and that he may accept her, and she would become the river Oghavati with half of her body and purify the Earth. The other half would follow them. He would go with her and, carnal bodies to the celestial world's attainment to which he acquired by the penance he made and would never return to the Earth. Soon after Dharma told this, Indra came there taking a chariot yoked with one thousand white horses and took him to the celestial locus.

Authority:—Sri Maha Bharata Anusasaneeka Parva
Chapter 2.

The descent of Oghavati is thus given in Sri Bhagavatam Skandham 9 Chapter 2.

Mann.

|

Nruga I.

|

Sumati.

|

Bhutadyoti.

|

Vasu.

|

Prateeta.

|

Oghavan I

└──┬──┘

Oghavan II Oghavati=Sudarsana.

|

Nruga III.

In Sri Mahabharatam it is said Oghavan I was the grand father of Nruga. Therefore Oghavan II had a son called Nruga III.

In Sri Vishnu Puranam, Amsha 4, Chapter 11, Stanza 9, (Vido the book printed in Telugu typo). it is said Mahishmati was built by Mahishman a descendant of Sahasrajit eldest son of Yadu. The inconsistency of this statement can be reconciled with Mahabharata thus:—

When Sudarsana went to the celestial worlds without having any son the city of Mahishmati fell in ruins and Mahishman rebuilt it.

Nruga II: Ikshwaku had a son named Nruga II. He was bestowing cows to brahmins daily. Once he gave a cow to a brahmin, which got loose and returned to the herd of cows of the king. The king again gave it to another brahmin. The two brahmins quarrelled and came to the king. Then he tried to console them, but they cursed him to become a Krukakasa (bloodsucker). He became a Krukakasa and was relieved of the curse by Sree Krishna who lifted him from a well.

Authority:—Sri Bhagavatam Skandham 10, Chapter 64 and

Sri Ramayanam, Uttarakanda, Sargas 53 and 54.

From the beginning of the Treta Yuga Sandhi to the beginning of the Kali Yugam no Sovereigns or Ikshwaku descent are mentioned. For the history of this period we will have to look into the Lunar Dynasty. As the reign of Puroorava ended with the end of the Sandyamsha of Kruta Yugam, his son Ayu began to rule in the beginning of the Sandhi of the Treta Yugam. He ruled as Chakravarti for 20 000 years which is the duration of reign of Sovereigns of that time. Even though Nahusha was stated as his son it cannot be so for this reason. Indra killed Vrutia at the beginning of the Shuddha Treta Yugam.

Vide.—Sri Bhagavatam, Skandham 6, Chapter 10, Stanza 16

Then Indra oppressed by Brahmabhatya hid himself in a lake

Vide:—Sri Mahabharatam, Udyoga Parvam, Chapter 13, Stanzas 10 to 12.

Then Devas took Nahusha to govern Swargam. Therefore Nahusha's reign ended by the beginning of the Shuddha Treta Yugam. Therefore between Ayu and Nahusha four Sovereigns ruled 20000 years each ($20,000 \times 5 = 1,00,000$). Then Nahusha ruled 8000 years. (Treta Sandhi 1,08 000—1,00,000=8,000 years) when he was taken to govern the Swargam. He never returned as a man but as a serpent by the curse of the Sage Agastya.

Vide.—Sri Bhagavatam, Skandham 6, Chapter 13, stanza 10 to 16.

Sri Mahabharatam, Vana Parvam, Chapter 181 and chapter stated above.

Therefore Nahusha ruled only 8,000 eight thousand years as Chakravarti at the end of the Treta Sandhi and was taken to govern Swargam and did not return.

Nahusha ruled Swargam for 100000 one lakh of years.

Authority:—Sri Ramayanam, Uttara Kandam, Sarga 56, stanza 28.

Then he wanted that Shachidevi should become his wife and come to his bed. Then Shachidevi knowing the place where her husband Indra hid himself sent Agni as emissary to him and by his advice sent word to Nahusha to come to her borne by the Sapta Rushees as Indra used to do. Accordingly he was coming to her borne by the Sapta Rushees when he kicked Agastya one of them saying sarpa sarpa. (go, go). Then Agastya cursed him to become sarpa (serpent). He became an Ajagara boa constrictor and was released from the curse by Yudhishtira in Sandhyamsha of the 28th Dwaparam.

Authority:—Sri Mahabharatam, Vana Parvam, Chapter 181 and Udyoga Parvam, Chapters 10 to 16.

Therefore his reign on the Earth ended with Treta Sandhi.

End of the Seventh Chapter.

The Eighth Chapter,

SHUDDA TRETA.

In Shuddha Treta his brother Ravi ruled as Chakravarti for 12,000 years (20,000—8,000) residing in Hatakapuram in Sourashatra. After him his son Satyawrata I ruled 85,000 years at Chakravarti.

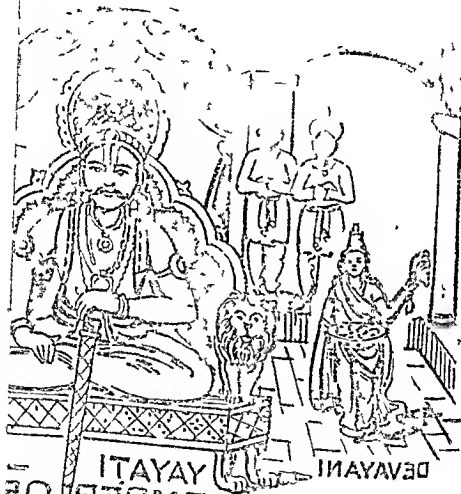
Authority:—Sri Sobhanēhala Mahatmyam, Chapter 2.

Yayati son of Nahusha is stated as Chakravarty in Sri Bhagavatam.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 18, Stanza 46.

It is said that Yayati was Chakravarti in Sri Vishnu Puranam, Amsh 4, Chapter 10, Stanza 32 as it is said that he crowned Puru as Chakravarti of the whole Earth. Therefore Yayati ruled the whole Earth as Chakravarti after Satyavrata I, before that he ruled under Raji and Satyavrata I.

By the history of Yayati in Sri Bhagavatam, Sri Mahabharatam and Sri Vishnu Puranam it is evident that he was addicted very much to pleasure. In Sri Vishnu Puranam, Amsha 4, Chapter 10, Stanzas 7 and 8, it is said that he wished very much the connection with the Apsarasa called Vishwachi which strengthen the above statement. According to Sri Sobhanadrisha Mahatmyam his contemporaries Raji and Satyavrata I were Chakravartis. Therefore he conquered the Earth and became Chakravarti at the beginning of his reign probably for a decade. Then Raji became Chakravarti when Yayati did not attempt to regain his lost power being addicted to pleasure. Yayati ruled 80000 years from the beginning of the Shuddha Treta Yugam. Raji ruled for 12000 years. Then his oldest son Satyavrata I ruled as Chakravarti for 50000 years. Therefore Yayati ruled 12000 years under Raji. Then 80000—12000=68000 years under Satyavrata I. At the end of his reign he was cursed by Shukra to become old and he transferred that old age to his son Puru for 1000 years.



AND FIVE PRI
EMPEROR
YAYATI
DEVAYANI

authority:—Sri Bhagavatam, Skandham 9, Chapters 18 and 19, Stanza 18.

Then it is said in Sri Vishnu Puranam and Sri Bhagavatam, Chapter 19, Stanza 23, that he crowned his son Puru as Chakravarti. This means that he crowned Puru wishing him to become Chakravarti. Puru ruled under Satyavrata I for 85000—68000—17000 years as he was then Chakravarti. Then Puru ruled 85000—17000—68000 years as Chakravarti after Satyavrata I fulfilling the wish of his father. Thus the statements of Sri Ramayanam, Uttara Kandam, Sri Bhagavatam and Sri Vishnu Puranam are reconciled with Sri Shobhanadresha Mahatmyam.

Therefore Yayati ruled eighty thousand years from the beginning of Suddha Treta under Rاجi and Satyavrata. We will return to Yayati. Yayati gave his old age befallen by the curse of Shukra to Puru for one thousand years.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 10, Stanza 14.

Yayati ruled 12,000 years under Rاجi then under Satyavrata, 80,000—12,000=68,000 years. Then his son Puru ruled under Satyavrata I 85,000—68,000=17,000 years. He ruled 85000—17000=68000 years independently holding sway over Yadu, Turvasa, Anu and Druhya and the son of Satyavrata I and the Sovereign of Ayodhya as Chakravarti.

Then we have no mention of the Dynasty of Satyavrata I until Satyavrata II who ruled about the end of the Sandhi of Dwaparam of the 26th Mahayugam.

Part son of Yayati ruled in Pratishtanapuram and Yadu ruled in Southern India in a town called Krouncharanyam.

Authority:—Sri Ramāyanam, Uttara Kādam, Sarga 59, Stanzas 19 and 20.

This Krouncharanyam was situated 3 three Kosses or six miles south of Janasthana or Panchavati near Nasik.

Authority:—Sri Ramāyanam, Aranya Kādam, Sarga 69, Stanza 5.

His descendants by his eldest son Sahasrajit ruled there until Mahishmon who built a new capital called Mahishmati on the Narmada and settled there; thenceforth his Dynasty ruled there. His second son Kroshtu ruled the Andhra country which was bounded by Viudhya Mountains on the north, Sri Venkatachalam on the South, including Vidarbha (Beder) on the west and extended to the Bay on the East. His capital was near Srikakulam on the Kistna.

Vide:—Srikakula Mahatmyam, Chapter 103, pages 53 and 54.

Anga ruled in the country afterwards called Anga. Now we will return to Ikshvaku Dynasty. Kukshi's son is mentioned as Vikukshi in Puranas. But Vikukshi must have ruled in Kali Yuga as he was deformed and powerless ruler and his eating the liare intended by his father for sacrifice must bring him to Kali Yuga.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanzas 15 to 18 and

Sri Hari Vanisham, Hanuamsha Parva or the
1st Parva, Chapter II, Stanza 13.

Therefore Vikukshi was not the son of Kukshi as stated in Sri Ramayanam or Ikshwaku I stated in Puranas but their descendant. Kukshi ruled in the end of Kruta Yuga Sandhyamsha and Vikukshi ruled in the beginning of Kali Sandhi. The unimportant Sovereigns were left out in Puranas and Sri Ramayanam.

But there was an Ikshwaku II stated in Padma Puranam where his history was stated to some extent. In the history mentioned above Ikshwaku is stated as a son of the Manu. Then he would be Ikshwaku I. But in the same history, Chapter 42, it is said that he married Sudhva a daughter of a Sovereign of Kasi called Vedaraja (Chapter 42, Stanzas 4 and 5). There was no king of Kasi in the reign of Ikshwaku I. Then Kasi was under the realm of Sudyumna oldest son of the Manu who ruled at or Pratishthanapuram (Prayaga). Therefore this Ikshwaku mentioned in this history was not Ikshwaku I but Ikshwaku II in whose reign there were Sovereigns of Kasi. As for the mention in the history mentioned above that this Ikshwaku was Manu's son we must understand that it means that he was a descendant of the Manu.

Vide — Padma Puranam, Bhoomi Khandam, from
Chapter 42 to 52.

He might have been the Ikshwaku mentioned in Rigveda as stated hitherto. This Ikshwaku I was the father of Vikukshi and ruled 150 years at the end of Sandhyamsha of Dwapara Yuga of the 1st Maha.

yugam. Vikukshi's son Kakustha being a powerful Emperor, ruled from the beginning of the Kruta Yugam of the 2nd Mahayugam. Therefore Vikukshi ruled from the beginning to the end of the Kali Yugam as Chakravarti, even though he was infirm and less powerful Monarch. He held sway over the Sovereigns of the time who were less powerful than him.

Vide:- Sri Vishnu Puranam, Amsa 4, Chapter 3, Stanza 19.

SECOND MAHAYUGAM.

Vikukshi's son Kakustha was a great Chakravarti. He ruled the whole of the Kruta Yugam with Sandhi and Sandhyamsha and likewise Treta Yugam of the 2nd Mahayugam, just as his father ruled the whole Kali Yugam of the 1st Mahayugam. As he was the greatest Emperor of the time, he was taken by Indra to conquer the Asuras headed by Adi and Baka in Treta Yugam (Sri Harivamsam, 1st Paivam, Chapter 10, Stanzas 19 and 20 and Sri Vishnu Puranam, Amsa 4, Chapter 3, Stanzas 22 to 32) who invaded Swargam, whom he conquered riding on Indra who attained the form of a bull. He is stated with his history in all the Puranas and Sri Harivamsam except Sri Ramayanam, where he was called Bana. His son Anena ruled 30,000 years from the beginning of the Sandhi of Dwapara Yugam. He was stated with this name in all the Puranas and Sri Harivamsam except in Padma Puranam where he is called Suyodhana and in Sri Ramayanam, where he is called Anaranya.

Vide:- Sri Ramayanam, Pala Kandam, Sarga 70, Stanza 21.

This Anaranya was not the same one of that name who is stated in Sri Ramayanam, Uttara Kandam, as killed by Ravana, because it is stated in Sri Vishnu Puranam, that Anaranya II who was the successor of Mandhata was killed by Ravana

Vide —Sri Vishnu Puranam, Amsha 4, Chapter 3,
Stanza 13 and
Sri Ramayanam, Uttara Kanda, Sarga 19,
Stanzas 6 to 30.

Therefore Anaranya who was stated in Sri Ramayanam, Bala Kandam, was Anaranya I same as Anena of the Puranas who ruled 20000 years from the beginning of Treta Sandhi of the 2nd Mahayugam. This also is evident from Prudhu his son who bears the same name in Puranas. This Prudhu ruled 20,000 years in the Treta Sandhi after Anena. After him Trishanku was stated in Sri Ramayanam. This Trishanku cannot be the one of the name who was turned into a Chandala by the curse of the sons of Vasishtha and made the Lord of Southern Swargam by Vishwamitra for this reason. In Sri Ramayanam where the history of him is described, it is stated that Ambareesha III whom we can recognise as Harishchandra from his history described in Sri Ramayanam came to Pushkara where Vishwamitra was making penance soon after Trishanku was sent to Swargam. This Harishchandra was the son of Trishanku of the Puranas who was made Lord of Southern Swargam by Vishwamitra. Therefore the Trishanku I mentioned in Sri Ramayanam, Bala Kandam, Sarga 70, was a predecessor of the Trishanku the father of Harishchandra and

ruled 20,000 years in Treta Sandhu. Trishanku I was Vishtarashwa of the Puranas. After them Sri Ramayanam states the list very shortly mentioning only the very important Sovereigns. Mandhata who was most powerful Chakravarti of the Dynasty ruled from the beginning of the Treta Yugam to the end of the Dwapara Yugam of the 15th Mahayugam. Between Prudhu and Mandhata many Sovereigns of unimportance were left out even in Puranas.

KULALAYASHWA.

Of those mentioned between Prudhu and Mandhata Kunalayashwa and Shabasta were important of whom Shabasta built a town called Shabasti. As Kunalayashwa killed a great Rakhasa called Dundhu he was afterwards called Dundhumra. His father was Bruhadashwa. Kunalayashwa stands about 1/3rd in the list of 13 Sovereigns mentioned between Prudhu and Mandhata. Therefore he ruled about the beginning of the Shuddha Krata Yugam of the 5th Mahayugam one lakh of years. Kunalayashwa had 21 thousand sons who were killed by Dundhu excepting three of whom Drudhashwa succeeded.

Authority — Sri VishnuParamam, Amsha 4, Chapter 2 Stanzas 34 to 43

End of Chapter 3

MANDHATA 15th MAHAYUGAM

TRITAYUGAM AND DWAPARAYUGAM

Mandhata was a great Chakravarti. He ruled from the beginning of the Sandhu of Treta Yugam to the end

of the Sandhyamsha of that Treta Yugam at first and again to the end of Dwapara Yugam of the 15th Mahayugam. At the end of the Sandhyamsha of the Treta Yugam he was defeated by his enemies and coming to Sri Shobhanachala Mount near the northern bank of the River Krushna in Andhra country made penance praying God Sri Shobhanadreesha and Lakshmi to bestow him his lost position. At the end of the penance Rajyalakshmi appeared to him in the midst of the Varaha Lake at the foot of the Mount in the beginning of the Dwaparam and granted him his want. Then he went to Ayodhya and defeated his enemies and reoccupying his Capital Ayodhya reconquered the whole Earth and ruled until the end of the Sandhyamsha of the Dwaparam.

Vide:—Sri Matsya Puranam, Chapter 47, Stanza 245,

Brahmanda Puranam, Upoddhata Pada 3, Chapter 72, Stanzas 89 and 90 and

Sri Shobhanachala Mahatmyam, Chapter 5 and that he ruled the whole Earth.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanza 65.

In the beginning of the Kali Yugam he invaded Swargam when Indra said that he must not invade Swargam without conquering the whole Earth. Then Mandhata said that he has conquered. Then Indra said that he has not conquered Lavana. Then Mandhata returned to the Earth and went to fight Lavana, the son of Madhu who was the brother-in-law of Ravana. Mandhata was killed by Lavana with his formidable Shoola obtained by the boon of Shiva. Thus the great career of Mandhata ended at the beginning of Kali Yugam.

Vide —Sri Ramayanam, Uttara Kandam, Sarga 67.

Mandhata married Bindumati daughter of Shashibindu a descendant of Kroshtu, the second son of Yadu, who built a temple to Andhranayaka in Sukakulam on the River Krushna.

Authority.—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanza 66 and

Sri Lakula Mahatmyam, Chapter 95,
Pages 15 to 20

This Shashibindu was also a Chakravarti.

Vide —Sri Vishnu Puranam, Amsha 4, Chapter 13, Stanza 3.

Therefore he ruled 20,000 years at the end of the Sandhyamsha of the Kruta Yugam and conquered by Mandhata at the beginning of the Sandhi of the Treta Yugam married his daughter to him and made peace with him and then he ruled 8 000 years in the Treta Sandhi under Mandhata

MANDHATA'S SONS

Mandhata had three sons, (1) Purukutsa, the eldest, (2) Ambareksha II and (3) Muchukundu. This Muchukundu went to Swargam and conquered the Rakshasas the invaders. Then asked to name his wish by Indra, he wished for long sleep. Then Indra gave him the boon and said that whoever awakes him he would die. He slept in a cave of a mount near Madhura until the end of the Dwapara Sandhyamsha of the 28th Mahayugam when he was first awakened by Kalayavana, and killing him saw Sri Krishna who brought him there by fleeing before him and Muchukundu attained Heaven by his favor after making penance for sometime.

AMBAREESHA II.

Ambareesha II was adopted by his grandfather Yuvanashwa the father of Mandhata

Vide:—Sri Bhagavatam, Skandham 9, Chapter 7, Stanza 1.

He ruled near Sri Bhootapuri or Sri Perambndur. He had a son called Yuvanashwa who also ruled there. His son was Harita who made penance for 430 years when God Kesava appeared to him and turned him into a Brahmin on his request. Then Harita established Sri Kesava there and had the temple built for Him by Bhootas the servants of Shiva who in Virtue of the act were relieved from the curse of Shiva to go out of his service when they laughed seeing his cloth shaken by wind while he was dancing.

Authority:—Bhootapuri Mahatmyam.

A town called Bhootapuri 3 yojanams long was also built. Ambareesha II ruled 20,000 years in Treta Yuga Sandhi of the 15th Mahayugam after

80000

————— $\times 2 = 40000$ years.

4 (childhood and youth)

His son Yuvanashwa ruled 20,000 years after him in that Sandhi. His son Harita ruled 10,000 years and making penance for 430 years obtained Brahminhood and established Sri Kesava and built Bhootapuri round the shrine in that Treta Sandhi after $40000 + 20000 + 20000 + 10000 + 430 = 90430$ years.

Treta Sandhi is 108000

90430

—————
17570 years remained.

Vide:—Sri Bhootapuri Mahatmyam, Chapters 1 to 4
and

Sri Vishnu Puranam, Amsha 4, Chapter 3,
Stanza 5 or 3.

It was this Harita who composed Harita Smriti which he taught to Ambaresha. This Ambaresha was Ambaresha III alias Harishchandra.

Authority.—Harita Smriti.

Purukutsa, Kaliyugam

Purukutsa was installed at the beginning of the Sandhi of the Kali Yugam of the 15th Mahayugam. He was also a great Chakravarti though not as great as his illustrious father. He was taken by the Uragas to Pathala to win their enemies some Gandharvas whom he defeated and obtained Narmada for his wife from the Uragas. He was imprisoned by his enemies at the end of his reign. For such an illustrious Emperor to have been imprisoned by his enemies that time must have been at the end of Kali Sandhyamsha. Therefore Purukutsa ruled the whole of the Kali Yugam from the beginning of the Sandhi to the end of Sandhyamsha. At the end of the Kali Sandhyamsha he was imprisoned by his enemies when his wife requested the Sapta Rishis or the Seven Sages who came to her to bestow her a son so that he may govern the Earth which has fallen into anarchy by the imprisonment of her lord. Then they performed Indravaruna Sacrifice and prayed Indra to bestow her a son. Indra did accordingly. This son was called Trasidasyu which was another name of his grand father Maudhata. He killed an Asura called Vrutra his father's enemy another than Vrutra I who was killed by Indra by the help of Indra.

Vide—Rig Vedam, Mandalam 4, Sooktam 42
Hymn 8 and 9

Indra defeated his foe who was an Asura called
Sharat and released him and defeating an Asura called
Vrutra protected Trasadasyu.

Authority:—Rig Vedam, Mandalam 1, Sooktam 63,
Hymn 7, Mandalam 6, Sooktam 20,
Hymn 10, Mandalam 7, Sooktam 19,
Hymn 3, Mandalam 1, Sooktam 174,
Hymn 2.

N. B.—In this Hymn Purukutsa is stated as
having lifelong youthhood. Indra killed his enemy an
Asura called Vrutra who was another one than Vrutra I
the great who was killed by Indra at the beginning of the
Treta Yuga of the first Mahayuga.

End of Chapter 9.

Chapter 10

16th MAHAYUGAM.

Trasadasyu was installed at Ayodhya in the
beginning of the Sandhi of the Kruta Yuga of the 16th
Mahayuga, killed an Asura called Vrutra his father's
enemy by the aid of Indra and released him who made
penance and attained Heaven.

Trasadasyu ruled 25,000 years from the beginning
of the Sandhi of Kruta Yuga. After Trasadasyu,
Sambhuthi and Vishnuvardhana are stated in Puranas
before Anaraya. But Truksha was stated as the son of
Trasadasyu and Kurnshravana as another name of
Truksha in Vedas. Therefore Truksha was a son of Trasa-
dasyu and ruled 25,000 years after his father in Kruta
Yuga Sandhi.

Authority:—Rug Vedam, Mandalam 8, Sooktam 22, Ruk 7.

Indra defeated the enemies of this Truksha. He was also called Kurushravana.

Vido:—Mandalam 10, Sooktam 32, Ruk 9, Sooktam 33, Ruks 4 and 5.

We have seen from the history of Ravana that Anaranya was killed in the beginning of Kali of 16th Mahayugam. Therefore between Anaranya and Truksha many unimportant Sovereigns are left out. Anaranya's grandfather Sambhooti ruled 150 years about the end of the Sandhyamsha of Dwaparam of the 16th Mahayugam. His son Vishnuvardhana the father of Anaranya ruled 150 years after him until the end of the Sandhyamsha of Dwaparam.

ANARANYA II.

Anaranya 2 ruled 60 years from the beginning of the Sandhi of the Kali Yugam of the 16 Mahayugam. He was killed by Ravana in his old age at the end of his reign.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 3, Stanza 13 or 17.

Trishanku II and Vishvamitra.

Next we take Trishanku II as there are no important Kings between him and Anaranya. This Trishanku II was the one whose history was described in Sri Ramayanam, Bala Kandam, Sargas 57 to 60 and in all the Puranas. It was he who was made by Vishvamitra the lord of Southern Swargam. It is he that now shines as South Polar Star. Vishvamitra as Sovereign was his contemporary.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 8,
Stanzas 22 to 24 and

Sri Ramayanam, Balakandam, Sargas 56
and 57.

It is stated in the above stanza that Trishanku soon after becoming chandala tied flesh to the trees for the sons of Vishwamitra to live on in the drought of twelve years that prevailed then. Vishwamitra killed his son in his penance at Pushkara lake when they refused to give up their lives in the sacrifice of Harishchandra alias Ambareesha for saving Shunashshepa according to his order.

Authority:—Sri Ramayanam, Balakanda, Sarga 62.

Therefore they remained in the first part of his penance when Trishanku was turned to chandala and made by Vishwamitra the lord of Southern Swargam. As Trishanku met Vishwamitra in the first part of his penance they were contemporaries as Sovereigns. It is stated in all the Puranas that Harishchandra was the son of Trishanku. In Sri Ramayanam this fact is implied by stating that Ambareesha III or Harishchandra met Vishwamitra soon after Trishanku was made lord of the Southern Swargam. See the above authority of Sri Ramayanam. Therefore by all the authorities it is established that Trishanku II the father of Harishchandra was the celebrated one and not Trishanku I who was mentioned in Sri Ramayanam, Balakandam, Sarga 70. Therefore Trishanku I was other than the celebrated one and his ancestor. It is stated in Markandeya Puranam that Harishchandra ruled in the beginning of the Shuddha Treta Yugam.

Authority —Marl andeya Purnam, Chapter 7
Stanza 1

Therefore Trishanku II ruled 20,000 years in the end of the Sandhi of Treta Yugam of the 18th Mahayugam Vishwamitra ruled at the same time as his contemporary and then went to penance Trishanku II carried away a daughter of a citizen of the capital when she was being married to another Therefore he was banished by his father Trivartana as he obstructed a marriage ceremonial and roamed with chandalas Then his father went to forest disgusted with the sinful acts of his son and made penance and went to Swargam Visishtha ruled the empire while Trivartana was making penance By the vice of the Prince there was drought for 12 years in the Empire Then Viswamitra placed his wife and children in care of this prince and went to penance. The prince was giving them food with the flesh of the wild beasts Decim o Visishtha did not prevent his father from chastising him, he bore enmity towards Visishtha He found fault with Visishtha thus The marriage is finished only after the Saptapadi ceremony and he carried away the girl before that ceremony knowing that dharma Visishtha did not prevent his father from chastising him Therefore when once he could not get any shot he killed Visishtha's cow and fed Vishwamitra's family with her flesh Then Visishtha thus cursed him Wherefore you have thrice done the sin, first by stealing the girl in her marriage to the dissatisfaction of your father then killing your preceptor's cow and using the flesh which was not purified by mantras, therefore you will be called Trishanku (trifold sinner) Therefore

who was called Satyavrata before was called Trishanku. When his father Trayaruna went to Swargam after making penance he was installed in Ayodhya. His wife was Satyaradha daughter of a king of Kekaya by whom the illustrious and virtuous son called Harishchandra was born.

Vide:—Sri Hari Vamsham, Parvam 1, Chapter 12,
from Stanza 13 to the end,

End of Chapter 10,
Chapter 11.

HARISHCHANDRA OR AMBAREESHA III.

18th Shuddha Treta Yugam.

Harishchandra is called Ambareesha III in Sri Ramayansm, This fact we can conclude from his history described therein which coincides with the history of Harishchandra described in Sri Bhagavatam, Skandham 9.

Vide:—Sri Ramayanam, Bala Kandam, Sargas 61
and 62 and
Sri Bhagavatam, Skandham 9, Chapter 7,
Stanzas from 7 to the end.

In Markandeya Puranam where the latter portion of his history that is Vishwamitra taking his Empire by deceit and the Emperor's firmness of his adhering to his promise is described it is stated that he was enthroned in the beginning of the Shuddha Treta Yugam.

Vide:—Markandeya Puranam, Chapter 7, Stanza 1.

He prayed Varuna for a son who bestowed him on condition that he should offer him in sacrifice to him.

Then a son called Rohitashwa was born to him. When Varuna came to him and asked him to fulfil his promise he put excuses from time to time and evaded for 6 years when he had a tumour in stomach by the wrath of the Deva. Then his son Rohitashwa roamed in forest and sacred places for 6 years by the advice of Indra to release his father's ailment. Then the Emperor brought Shunashshepa for the sacrifice who was also saved by uttering mantras taught by Vishwamitra whom Shunashshepa met while Vishwamitra was making penance at the pushkara lake. Then Devas were pleased and released his father of the ailment without sacrificing Shunashshepa.

Vide — Sri Bhagavatam, Skandham 9, Chapter 7, from Stanza 7 to the end.

He performed Rajasooya sacrifice about the beginning of his reign.

Vide — Sri Mahabharatam, Sabha Parvam, Chapter 12

Then we have his history described in Markandeya Puranam from Chapter 7 to 8 which was the latter portion of his history. Vishwamitra undertook to avert the Emperor from truth in his quarrel with Vasishtha for which he took the Empire from him by a deceit and sent him to forest to secure the large amount of money promised to him before. The Emperor roamed in forest with his wife Shabha and his son Rohitashwa for 12 years.

Vide — Markandeya Puranam, Chapter 9, Stanza 2, and Chapter 8, Stanza 100 or 132.

In the end he sold out his wife and son to a Brahmin and himself to Chandra, whose form the Deity

of Dharma attained. He was in his service for 12 months (Chapter 8, Stanza 129 or 127) at Varanasi (Kasi). In the end he endured the most difficult suffering in life of losing his only son and even then he showed his firmness to his duty of pressing to have the duty of the cremation ground to be paid to his master for the corpse. When thus pressing his wife and enduring that grief quietly he prayed God when all the Devas with Brahma and Indra came to him when Dharmadeva told him that he had done this to show to the world his firmness in virtue. Then Indra brought his son to life. Then Vishwamitra came to him and told him that he was satisfied. Then Indra asked him to come to Swargam. But the Emperor told him that he cannot go without the people of his capital who were meaning for him. Then Indra allowed him to do so. Then Harishchandra went to his capital with his wife and son and pleased his subjects. He then crowned his son Rohitashwa even though he was a boy of 24 years and went to swargam with all his subjects in the city.

Vide:—Markandeya Puranam, Chapter 8, Stanzas 267 to 273.

SETTLEMENT OF HIS TIME.

Mandhata ruled until the end of Dwaparam of the 15th Mahayugam. Sagara ruled at the beginning of the Suddha Dwaparam of 19th Mahayugam. There were about 4 Mahayugams between them. During this time 22 Sovereigns were mentioned. Of course many unimportant ones have been left out. As Harishchandra stands 14th i. e. nearly in the middle in the list, therefore Hari-

shchandra ruled at the beginning of the Shuddha Treta Yugam of the 18th Mahayugam $(15+2)=17$ passed. As he was Chakravarti he ruled 85,000 years at the beginning of the Shuddha Treta Yugam of the 18th Mahayugam. The first part of his history (i. e.) the incidents that have passed between him and Varuna and his son's career in his childhood of redeeming him took place when his son was 12 years of age. probably within 24 years before the end of his reign. Then in latter portion of his history within 12 years at the end of his reign, his trial by Vishwamitra took place. In the beginning of his reign he performed Rajasooya Sacrifice.

Vide:—Sri Mahabharatam, Sabha Parvam, Chapter 12,

where also it is said that he woo the whole Earth. Rohitashwa was born to him 24 years before the end of his reign.

Dushyanta II and Rohitashwa.

Now we will take Dushyanta II of the Lunar Dynasty. It was already shown in the history of Ravana that this Dushyanta II was different from Dushyanta I who submitted to Ravana and was his predecessor. This Dushyanta II was contemporary with Rohitashwa. My reasons are as follows. Dushyanta II married Shakuntala who was born to Menaka and Vishwamitra at the end of his penance at Pushkara for 1,000 years.

Vide:—Sri Ramayanam, Bala Kandam, Sargas 62 to 78 and Sarga 63, Stanza 5.

He remained with Menaka for ten years when Shakuntala was born to her. She was married by Dush-

yanta II in her twelfth year. Harishchandra went to Pushkara when Vishvamitra was making penance when about 12 years remained in his reign. Dushyanta married another wife when he was with his adoptive father Marutha of the Dynasty of Turvasu a son of Yayati. He left a son by her called Karuddhama to that dynasty and returned to his natural family in Pratishthanapuram.

Vide:—Sri Harivamsham, Parvam 1, Chapter 32, Stanzas 120 to 122.

After he came to Pratishthanapuram he married Shakuntala.

Harishchandra went to Pushkara Lake about 12 years before the end of his reign as stated in his history. Then Vishvamitra performed penance for 1000 years.

Authority:—Sri Ramayanam, Balakandam, Sarga 62, Stanza 28.

Then Brahma appeared to him and gave him a boon that he became a Rishi. But Vishvamitra was not satisfied and began to make penance again. Then it is said that long after an Apsarasa called Menaka came to him. She stayed with him for ten years.

Authority:—Sri Ramayanam, Balakandam, Sarga 63, Stanzas 1 to 11.

At the end of that time Shakuntala was born to Menaka.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 72.

12 years after Dushyanta II married her.

He spent his youth hood with his adoptive father and returned to Pratishthanapuram the capital of his natural father leaving his son with his adoptive father. The

duration of life of Sovereigns of that time i. e. Shuddha Treta Yugam was 80000. Of this time he spent two periods i. e. Balya (boyhood) and Yuvana (youthhood) with his adoptive father and begetting a son in the beginning of third period i. e. at the beginning of Koumara (the age of begetting sons) he left him with his adoptive father and returned to Pratishthana the capital of his natural father. Therefore he returned to Pratishthanapuram at the age of $80000/2=40000$ years. 12 years afterwards he married Shakuntala. After Harisheandra went away from Pushkara Lake. Vishvamitra was made a Rishi by Brahma 1000 years afterwards. Then it is said that long after Menaka came to Vishvamitra. This time might have been 40000 years. Ten years afterwards Shakuntala was born to her. Twelve years after she was married by Dushyanta II.

By the time when Vishvamitra was made a Rishi by Brahma 1000 less 12 passed in the reign of Rohitashwa. Therefore Rohitashwa and Dushyanta II were contemporaries. Dushyanta conquered the whole Earth and became Chakravarti while he was with his adoptive father. Rohitashwa also submitted to him and ruled under him. Dushyanta II ruled 85000 years as Chakravarti and Rohitashwa ruled 80000 years after Harisheandra.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 68, Stanzas 1 to 5.

Haritashwa and Bharata.

Rohitashwa's son Haritashwa was not a Chakravarti. Bharata son of Dushyanta was a Chakravarti. Therefore, he ruled 80,000 years after his father. He

ruled under Bharata 29,000 years and independently afterwards. Shakuntala carried Bharata for 3 years and then begot him in the hermitage of the Sage Kanwa.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 74, Stanzas 1 and 2.

Bharata grew in the hermitage for 6 years. He used to catch the lions, tigers, boars, lions, and elephants that came to the hermitage and tie them. Then the disciples of Kanwa named him as Sarva Damana (conqueror of all). Then Kanwa sent Shakuntala and her son to the capital of Dushyanta. Then the Sovereign did not accept them even though Shakuntala reminded him that he married her in the hermitage by Gandharva rite and promised to have her brought to him and anoint the son that might be born to her as a Yuvaraja. Then Ankasavani (a word from Heaven) from an unknown source enjoined the Sovereign to accept the boy as he was his progenitor, when he accepted Shakuntala and her son as his queen and son. Then the Sovereign named his son as Bharata and made him Yuvaraja. This Bharata won the whole Earth after his father attained Swargam and became a Chakravarti.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 74.

He appointed the Sage Deerga Tapa, as preceptor and performed 250 Horse Sacrifices. He gave away in charity many thousands of cows to Brahmins. He defeated some kings and Devas who wanted to hinder his sacrifices. Then he defeated Kiratas, Yavanas, Hoo-

nas, Andhras, Vangas, Shakas, Khashas and Mlechchhas, and some Asuras, who defeated Devas and carried their wives to Patala. He married three daughters of the King Vidarbha. They each begot a son, but when their lord told them that their sons were unfit for his position they killed them all. Then Bharata performed the sacrifice to please the Devas called Maruts who gave him Bharadwaja son of Mamata, wife of Utadhyana and Bruhaspati his brother. He ruled 27,000 years.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 20,

and the commentary of Veeraraghavacharya.

VIDARBHA, JYAMAGHA AND SHIBI.

Vidarbha was the son of Jyamagha by his queen Shaibya. Jyamagha was a descendant of Shashibindu. The Andhra country was named as Vidarbhadresha after Vidarbha became its king. Vidarbha built the town called Kuudina in the eastern part of the Andhradesha now in the Guntur District., and removed the seat of his capital there from Srikakulam. As he was the father-in-law of Bharata, he was a contemporary of Dushyanta and ruled for 80,000 years under him (as his Vassal).

JYAMAGHA.

His father Jyamagha was a descendant of Shashibindu. He married Shaibya a daughter of the Emperor Shibi. Once he brought a girl after having defeated her father who was his enemy. He intended to keep her as

his concubine because he feared that his queen would not allow him a second queen. Shaibya asked her lord who she was and where she was brought from. Jyamagha told her that she would be their daughter-in-law, and he would marry her to the son who would be born to Shaibya. Soon after Shaibya conceived and bore a son called Vidarbha. Vidarbha married Sousha the princess brought by his father. As he was a contemporary of Dushyanta, his father Jyamagha was a contemporary of Harishchandra and ruled for 80,000 years under him, as he was not a Chakravarti.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 23.

SHIBI.

Shibi the father-in-law of Jyamagha was a contemporary of Trishanka II and ruled 20,000 years at the end of the Sandhi of Treta Yugam. As he was a Chakravarti he ruled the whole Earth. He was a descendant of Anu one of the sons of Yayati.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 23.

He conquered all the kings on the Earth and became a Chakravarti, ruled the whole Earth. He performed many sacrifices in which he gave much wealth to Brahmins and posted golden pillars.

Authority:—Sri Mahabharatam, Drona Parvam, Chapter 58.

Once he performed a sacrifice on the bank of the Yamuna. Then Indra and Agni came to him wishing to

test him in adherence to virtue. Agni attained the form of a dove and Indra attaining the form of a hawk, came pursuing the dove. The dove came into the lap of the Emperor and requested him to protect him from the hawk. The hawk came and requested him to give him the dove. The Emperor did not leave the dove as he sought his protection and offered to give many other beasts for the hawk. But the hawk refused and at last demanded the flesh of Emperor himself in return. The Emperor cut his flesh and began to weigh it with the dove. But the dove became heavier and heavier until the Emperor cut all his flesh. Then Indra and Agni appeared to him in their true forms and said that they came to test his firmness to Dharma, and went away praising him after restoring him to his former health.

Authority — Sri Mahabharatam, Vanā Parvam, Chapter 131 and Anushasaneeka Parvam, Chapter 32

Three of his four sons named Suvēra, Kēkaya and Madraka established three kingdoms in their names. Souvēra, Kēkaya and Madraka and the fourth one called Vrushadarbha was unimportant.

Vide — Sri Vishnu Purānam, Amshā 4, Chapter 18

The Sovereigns called Anga, Vanga, Kalinga, Samha, Pundra and Andhra sons of Bala a descendant of Titikshu younger brother of Shibi established Kingdoms in their names at about the beginning of the Dwāparāyam of Sandhyāyam or of the 19th Mahayugam.

Authority — Sri Bhāgavatam, Skandham 9, Chapter 23, stanza 5

Of these Andhra won the eastern portion of Vidarbha. Thenceforth until the end of the Dwaparam of the 28th Mahayugam the two countries were existing separately.

About the end of 28th Dwaparam Rukmi son of Bheema the king of Vidarbha and also father of Rukmini wife of Sri Krushna, won the Andhra country and amalgamated it into Vidarbha. Thenceforth Andhra ceased to be a separate country.

Of the other sons of Bli the Dynasty of Anga is only important. Of this Dynasty only two Sovereigns were important. One was Romapada the friend of Dasaradha II of Ayodhya. The last was Karna who was killed with his sons in the first great Mahabharata War at the end of the Dwaparam that passed. A descendant of Kalinga was also killed in that war and a descendant of Pundra called Vasudeva, was killed by Sri Krushna sometime before the War.

BHARADWAJA AND CHAMPA.

Bharadwaja was born to Mamata's wife of Utadhya and Bruhaspati. Devas called Maruths brought that Bharadwaja to Bharata and gave him to him as a son when he was worshipping them by sacrifice, wishing for a son, as the sons born to him previously were killed by their mothers as mentioned before. Champa and Bharadwaja were not Chakravarties. Therefore they ruled independently 80,000 years each after Bharata.

End of 11th Chapter.

12th Chapter.

BAHUKA, SAGARA KARTAVEERYARJUNA
AND SRI PARASHURAMA.

19th Mahayugam.

Then we will take the history of Bāhuka and his son Sagara the Chakravarti; even though there were many Sovereigns between Champa and Bahuka, some of whom are mentioned in Puranas and some insignificant Sovereigns left out. Both these kinds of Sovereigns were not important as they have no histories described in the ancient works of the Aryans which came to light until now. Therefore we will consider about Bahuka. For this we must go to the history of Parashurama and Kartaveeryarjuna who was the incarnation of Sudarsana chakra of God and incarnated on the Earth by the order of God for some purpose.

Authority:—Brahmanda Puranam, Upoddhata Padam,
 Chapter 37, Stanza 28.

Parashurama killed Kartaveeryarjuna between Treta and Dwapara Yugas of the 19th Mahayugam.

Vide:—Sri Mahabharatam, Adi Parvam, Chapter 2,
 Stanza 3,

Sri Matsya Puranam, Chapter 47, Stanza
 244, and

Sri Brahmanda Puranam, Upoddhata Padam,
 Chapter 73, Stanzas 90, 91.

It is said in Brahmanda and Matsya Puranas in the portions mentioned above that Sri Parashurama incarnated in the Treta Yuga of the 19th Mahayugam and in Sri Mahabharatam it is said that he killed

shatrias between Treta and Dwaparam. It is said in Sri Bhagavatam that Kartaveeryarjuna, who was a descendant of Yadu's oldest son Sahasrajit ruled 85,000 years as a Chakravarti.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 23, Stanza 25.

Sri Parashurama was Sri Narayan incarnated to Jamadagni and Renuka in the family of Shrutayu a son of Puroorava. Jamadagni was the son of Satyawati (sister of Vishwamitra) and the Sage Rishi.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 15, Stanzas 1 to 14.

According to Sri Matsya Puranam, Chapter 142, Stanza 65 and 72 Chakravartis were born in Shudha Treta Yugam. Therefore Kartaveeryarjuna ruled 85,000 years as Chakravarti. In the end of Shudha Treta Yugam he ruled 80,000 years until the end of the Shuddha Treta Yugam when he defeated Ravana. He obtained 1,000 lands from the boon of Dattatreya and ruled with justice. In the end of his reign i. e. in Treta Sandhyam he ruled 5000 years. Then he burnt villages, towns and forests wishing to please Agni. In that act he burnt the hermitage of the Sage Apaya who cursed him saying; that Parashurama would kill him cutting his one thousand hands.

Vide:—Sri Mahabharatam, Shanthi Parvam, Chapter 49, Stanzas 36 to 45.

He carried away the cow of Jamadagni by the prowess of which the Sage entertained him with his army and one hundred sons when he went to him when he was in a hunting excursion on the bank of Narmada. Then

Sri Parasharama returned from forest bearing firewood and heard what had passed and becoming angry went to Kailasa Mount by the advice of Brahma and obtaining Astras from Shiva went to Mahishmati the Capital of the Emperor on the Narmada and killed all his armies of seventeen Akshohinies and his allies that were sent to fight with him

Authority —Brahmanda Puranam, Upodahata Padam,
Chapter 26, Stanzas 7 to 8 and Chapter
39, Stanzas 7 to 18, Chapter 30, Stan-
zas 15 to 31

Then the Emperor fought with Sri Parashurama when Sri Parashurama first cut off his one thousand hands and then his head with His Parashu (battle axe) Then Sri Parashurama took His father's cow to His hermitage

Chapter 40 and

Sri Bhagavatam, Skandham 9, Chapter 15

"Thus Kartaveeryarjuna, was killed by Sri Parashurama after 5000 years have passed in the Sandhyamsha of the Treta Yugam of the 19th Mahayugam Then Sri Parashurama made birthayatra (visiting the sacred places) for one year by the order of his father to redeem from the sin of killing a crowned Sovereign

Vide —The above para in Sri Bhagavatam

Then he again went to Kailasa Mount to see Shiva Then he fought with Vinayaka who prevented his entrance to the presence of Shiva and broke one of his tusks Then Parvati and Shiva came out and Parvati was grieved to see her son bleeding Then Shiva prayed Sir

Krushna who came thoro with Radha and relieved the pain of Vinayaka and consoled Parvati.

Authority:—Sri Brahmanda Puranam, Upoddhata Padam, Chapters 41 and 42.

During that time the Emperor's sons came to the hermitage and killed Jamadagni. Sri Parashurama on returning heard that his father was murdered by the sons of the Emperor from his mother and went again to Mahishmati and killed them all with their allies and burnt the city.

Vide:—Sri Bhagavatam, Skandham 9, Chaptrs 15.
Sri Brahmanda Puranam, Upoddhata Padam, Chapters 45 and 46.

Among the one hundred sons of the Emperor Jayadhwaja was the 5th whose son Talajangha fled with his one hundred sons of whom Veetihotra was the oldest. While thus fleeing Talajangha was hit by Sri Parashurama with an arrow on the back and fell swooned. Veetihotra placing him on his chariot fled to the Himalayas. They lived there until Parashurama killed all the Kshatrias and refrained from doing so and was engaged in penance. Then Talajangha came to his grand father's capital with his sons and began to rule.

Authority:—Brahmanda Puranam, Upoddhata Padam, Chapter 47, from Stanza 66 to 73.

Then he came to Ayodhya and besieged the city remembering an old feud. Then the Sovereign of Ayodhya named Bahuka came out and fought and was defeated owing to his old age. Then he went taking his wives of whom one was pregnant to the hermitage of Ourva.

Vīdo —Brahmaṇḍa Purāṇam, Upoddhata Pādam,
Chapter 47, Stanza 74 to 79

This time can be calculated as follows. Karta-
veeryarjuna was killed when 5000 years have passed in
the Sandhyamsha of the Treta Yuga. Soon after his
sons killed Jamadagni and in a short time they were
killed by Sri Parashurama and their capital was burnt.
Talapangha fled with his sons to the Himalayas and
lived there until the end of the Sandhi of Dwāparam
which time comes to this Treta Sandhyamsha 1,08,000-
5,000 (reign of Kartaveeryarjuna)-103000+Dwāpara
Sandhi 72000-1,75,000 years. As they were born in
Shuddha Treta, they can live 80,000 years. Both Tala-
pangha and his sons time will come to $80,000 \times 2 =$
1,60,000. They lived longer by eating some drugs on
the Himalayas. He came to his capital and defeated
Bahuka by besieging Ayodhya in the end of the Sandhi
of Dwāparam. Then Bahuka went to the hermitage of
Oura with his two wives one of whom was carrying
Soon after he breathed his last when Oura prevented
his wives from ascending the funeral pile with their
husband. This Bahuka ruled 7,500 years at the end of
the Sandhi of Dwāparam.

Authority —Brahmaṇḍa Purāṇam, Upoddhata Pādam,
Chapter 47 from Stanza 74 to 83

SAGARA

Shortly after Sagara was born with arsenic given
to his mother by her co-wife to destroy her fold but
preserved by the favour of the Sage Oura, hence the
name Sagara attained the age of about 8000 (80000/4)

years was crowned in Ayodhya in his boyhood, and ruled with justice.

Vide:—Brahmāṇḍa Purāṇam, Upoddhata Padam, Chapter 48; Stanza 2.

He was induced by his preceptor Vasishtha to conquer his father's enemies by telling what had passed. Then worshipping his family God Sri Ranganatha set out with a large army on a big chariot receiving the blessings of his preceptor. He first went to Mahishmati and defeating the Haihayas (such as Veotibotra and others), burnt the town. Then he conquered Kambhojas and then Yawanas, Shakas and Pahalavas who assisted the Haihayas. Then they prayed Vasishtha to save them when the Emperor Sagara had their heads shaved and ordered them to roam as Mlechchhas. Then Sagara went to Vidarbha. The then Sovereign of that country a descendant of Vidarbha who was the descent of the Shashibindu who was then ruling the Andhra country made peace with Sagara giving his daughter Keshini in marriage to him. Therefore he ruled 7,000 years in Dwapa Sandhi and 500 years in Shuddha Dwapaam under Sagara. Sagara conquered the whole Earth and returned to Ayodhya in triumph and ruled the whole Earth as Chakravarti.

Vide:—Brahmāṇḍa Purāṇam, Upoddhata Padam, Chapters 48, 49.

Then he married another wife called Sumati daughter of Arishtanemi or Kashyapa and sister of Garuda. He had a son called Asamanja by Keshini and 60 sons

by Sumati Aramanja was banished by his father as he was doing atrocities by throwing the sons of the people of the capital in the Sarayu. Then the Emperor performed a horse sacrifice with Anshuman son of Aramanja and his sixty sons. Then Indra stole the horse and hid it in Potola near the Sage Kapila. Then Sagara first sent his sons to fetch the horse when they went and digging around Jambu Dwipa went to Patala where they found the horse near the Sage. But they were burnt by the Sage by opening his eyes when they went to hit him thinking that he stole it. Then the Emperor sent Amshumoo who went there and brought the horse by the advice of Gorudo.

Vide.—Sri Ramayanam, Bala Kandam, Sarga 59 to 41.

Sagara ruled 30,000 years from the beginning of the Shuddha Dwaparam and went to Heaven. Then Amshumoo was crowned by the subjects.

Vide.—Sri Ramayanam, Bala Kandam, Sarga 48, Stanza 26.

This Sovereign ruled 30,000 years and went to Swargam making penance for 32,000 years.

Vide.—Sri Ramayanam, Balakandam, Sarga 42, Stanza 4.

DILEEPA.

Then Amshumon's son Dileepa I ruled 30,000 years and demised by disease.

Vide.—Sri Ramayanam, Balakandam, Sarga 42, Stanzas 8 and 9.

BHAGEERADHA

Then his son Bhageeradha ascended the throne. He placed the Government on his ministers and made penance at Gokarna wishing for a son and to bring Ganga to the Earth to wet the ashes of his great grand fathers by which way alone they can, as was told by Garuda, attain Swargam for which his forefathers from Sagara tried. After he made penance for one thousand years Brahma appeared to him when Bhageeradha prayed him to grant him a son and send the Ganga from Swargam to the Earth to wet the ashes of his forefathers. Brahma granted him his wishes and advised him to pray Shiva to bear the fall of the Ganga. Then Bhageeradha made penance to Shiva fasting for one year. Then Shiva appeared to him and consented to bear the fall of the Ganga as requested. Then the Ganga fell from Swargam when the Sages and Devas bathed in the falling Ganga, when she fell on Shiva's head she was unable to get out of the labyrinth of the plaits of his hair. Then Bhageeradha again prayed Shiva who left her out of his plates near Bindusara Lake or Manasa Lake. She flowed in seven rivers. Three of them namely Hirani, Pavani, Nalini, flowed to the east, three others namely Suchakshu, Seeta, Sindhu flowed towards the west and the seventh Ganga followed Bhageeradha who drove ahead on a chariot. On the way she was swallowed by the Sage Janhu whose sacrifice she flooded. Then Janhu left her out from his ears by the prayers of Bhageeradha and Devas who gave Ganga as his daughter naming her as Janhavi. Then she was taken to Patala by Bhageeradha and flooded on the heaps of the ashes of the sons of Sagara, when

Brahma came there and told Bhageeradha that his forefathers attained Swargam. Then the Sovereign gave Tarpanams or ablutions by the water of Ganga to his forefathers.

Authority:—Sri Ramayanam, Bala Kandam, from Sargas 42 to 44

Then Bhageeradha's son is mentioned as Kakustha.

Authority --Sri Ramayanam, Bala Kandam, Sarga 70, Stanza 35.

As Shruta.

Authority —Sri Bhagavatam, Skandham 9, Chapter 9, Stanza 17 and

In Sri Vishnu Puranam, Amsha 4, Chapter 4, Stanza 18 or 36

Shrutra is mentioned as his son. The Kakustha in Sri Ramayanam is not the celebrated one but his successor otherwise called Shruta who also may be styled as Kakustha II. Bhageeradha ruled 30,000 years as Chakravarti. Then Shruta or Kakustha II ruled 30,000 years.

In Sri Ramayanam, Sarga 70, Stanza 35 the son of Kakustha II is mentioned as Raghu. He was not the celebrated one who was an Emperor and his successor. He is called Nabhawara in Sri Bhagavatam and Nabhaga in Sri Vishnu Puranam. Therefore this Raghu who was called Nabhawara in Bhagavatam may be called as Raghu I. This Raghu I ruled 30,000 years. His son was Amhareesha IV who ruled 30,000 years after him.

Authority.—Sri Vishnu Puranam, Amsha 4, Chapter 4,

Sri Bhagavatam, Skandham 9, Chapter 9

Chapter 18

RUTUPARNA AND NALA

We shall try to know the time of these two Sovereigns Rutuparna and Nala who were contemporaries and friends. The Emperor Sagara ruled 30 000 years from the beginning of the Shuddha Dwaparam of the 19th Mahayugam Kalmashapada ruled 7500 years at the end of the Sandhi of the Dwaparam of the 26th Mahayugam Therefore between Sagara and Kalmashapada $26-19=7$ Mahayugams passed and 13 Sovereigns are mentioned Rutuparna stands as the 10th in the list of Sovereigns mentioned Therefore Rutuparna ruled $13/10-1$ and $3/10$ i.e. 20th Mahayugam and $3/10 \times 48,20,000$ (Mahayugam) 12 96 000 years—1,44,000 Kruta Yuga Sandhi—11 52 000 passed in Shuddha Kruta Yugam of the 21st Mahayugam when Rutuparna was crowned Then he ruled (1,00 000) one lakh of years He was not a Chakravarti and contemporary of Nala who was Chakravarti

Vide — Sri Mahabharatam, Vana Parvam, Chapter 53, Stanza 2

His history is stated up to Chapter 79

But Rutuparna was not his vassal king but a friend and relative

Sri Mahabharatam Vana Parvam Chapter 77, Stanza 15

Vide — Sri Bhagavatam, Skandham 9, Chapter 9, Stanza 18

Sri Vishnu Puranam, Am ha 4 Chapter 4,
 Stanza 3 and
 Sri Harivamsam Prathama Parvam, Chap-
 ter 15, Stanza 19 or 20

Nala is stated to have belonged to the Lunar
 Dynasty by Sri Harsha in Naishadha Charitra.

Authority - Naishadha Charitra, Sarga 5, Stanzas 117
 and 124 Sarga 9, Stanzas 12 and 15

But he is stated as belonging to Solar Race in
 all the Puranas where his dynasty is mentioned

Vide —Sri Matsya Puranam Chapter 12, Stanza
 35

Sri Pauma Puranam, Srushti Khandam, Chap-
 ter 8 Stanzas 161, 162

Sri Harivamsam Parvam 1, Chapter 15,
 Stanza 35 and

Sri Brahma Puranam, Chapter 6, Stanzas
 93 and 94 and

Sri Vishnu Puranam and Sri Bhagavatam do not
 mention him at all. In Sri Mahabharatam where his
 history is described at large his lineage is not mentioned
 (Vide above authority) Therefore we cannot adopt the
 statement of Sri Harsha rejecting those of Puranas
 Therefore Nala belonged in the Solar Dynasty, of course,
 to another branch of it from that of Kulshi His dynasty
 ruled at Nishadha which is now called Nirver Nala
 was one thousand years old when he married Damayanti
 the only daughter of Bheema a descendant of Vidarbha
 when he was in his youth

Vide —Kalidasa's Nalodaya, Uchchhwasa 1, Stan-
 za 11

That he had no other wife than Damayanti is evident from his history in Sri Mahabharatam Nalodaya and Skanda Puranam, Nagara Khandam, Chapter 54 Stanzas 4 and 30.

He had a son called Indrasena and a daughter of the same name. He ruled 10000 one lakh years.

KALMASHAPADA, 26th DWAPARA SANDHI.

We shall next take Ka'mashapada. He killed a Rakshasa when he was on a hunt. His brother wore his cook's form and cooking human flesh without the knowledge of the Sovereign gave to his preceptor Vasishtha to eat when he came to the Sovereign. Then Vasishtha was enraged and cursed the Sovereign to become a Rakshasa. Then the Sovereign wanted to recuse his preceptor as he cursed him without fault, when he was prevented by his queen Madayanti. Then he left the enchanted water taken for cursing on his feet when they became black. Hence he whose former name was Mitrasaba was called Kalmashapada. Then Kalmashapada became a Rakshasa and was roaming in the forest when he met Shakti a son of Vasishtha and father of Parashara whom he killed and ate, induced by Vishwamitra when he was cursed by his wife to die if he cohabit with his Queen. After 12 years he was relieved of the curse and came to his Capital and began to rule again.

Vide:—Sri Vishnu Puranam, Amsa 4, Chapter 4, Stanza 37 or 67.

Then Parashara son of Shakti having heard the fate of his father began a sacrifice to kill all the Rakshasas. Then his grand father Vasishtha came to him and

prevented him from performing the sacrifice and ordered him to divide Vedas and Puranas which he did

Vide —Sri Vishnu Puranam, Amsha I, Chapter 1.

Parashara divided Vedae and Puranas in the beginning of the Shuddha Dwaparam of the 26th Mahayugam

Vide —Sri Vishnu Puranam, Amsha 3, Chapter 3,
Stanza 18

Therefore Kalmashapada ruled 7500 years in the end of Dwapara Sindhu of the 26th Mahayugam His father Sudasa was Indra's friend

Vide —Sri Harivamsam, Parvam 1, Chap'er 15,
Stanza 20

Therefore he is the same as mentioned in Rig Veda He ruled 7500 years before Kalmashapada Kalmashapada's eldest son called Shankhana was killed by him when he was in curse

Vide —Sri Ramayanam, Ayodhya Kandam, Sarga
110, Stanza 29

When Kalmashapada returned to his capital, after relieved from the curse he wanted to cohabit with his Queen but was prevented by her who told her lord of the curse of the wife of Shakti Then by the order of her lord the Queen obtained pregnancy from Vasishtha. But for seven years no child was born Then she beat her belly with a stone when a son was born who was called Ashmaka (born by the strike of stone)

Authority —Sri Vishnu Puranam, Amsha 4, Chap-
ter 4, Stanzas 37 to 39 or 67 to 72.

ASMAKA

Asmaka, the son of Kalmishurva ruled 32,000 years from the beginning of Shuddha Dwaparam of 26th Mahayugam. Then Sri Parashurama being induced by Paravasu grandson of Vishwamitra again killed all the Kshatriyas when Asmaka was also killed. Then his son Moolaka was protected by females; hence he was called Namkavacha. Then he was brought up by Shudras. Hence he was called Sarwakarma.

Vide:—Sri Mahabharatam, Shanti Parvam, Chapter 49.

MOOLAKA.

This Moolaka was crowned after Sri Parashurama was pacified by Kashyapa and returned to penance. Moolaka ruled 30,000 years probably after half a century after his father. He was also called Sarwakarma. His contemporaries were Ruksha III a descendant of Viduraadha and ancestor of Shantanu and Pandavas.

Gopati a descendant of Vrushadarbha, son of Shibi the Emperor already mentioned, and Pratardana's son Vatsa II of the dynasty of the Kasi kings. Bruhadarbha son of Divuadha other than the Sovereign of Magadha was also his contemporary. The above Sovereigns ruled 30000 years each.

They all were protected from Parashurama by hiding them.

Vide —Sri Mahabharatam, Shanti Parvam, Chapter 49.

Vatsa I was an ancestor of Vatsa II and also called Shatrujit because he won all his enemies namely

Bhadrashenya and his sons who were ancestors of Kartaveeryarjuna. He was also called Rutadhwaja for his truthfulness and Kava'ayashwa for his possession of a horse called Kavalaya.

Authority — Sri Vishnu Puranam, Amsha 4, Chapter 8, Stanzas 11 to 15.

He ruled 50000 years His son by his Queen Madalasa was Alpika who gave his eyes to a brahman. Thus Alpika ruled 66000 years after him and had everlasting youth

Vide:—Markandeya Puranam, from Chapter 18 to Chapter 39,

See Ramayanam, Ayodhya Kandam, Sarga 14, Stanza 5.

See Vishnu Puranam, Amsha 4 Chapter 18, Stanza 17.

Dhanwantary was his ancestor who was first born in the churning of the Milky Ocean was again born in the dynasty of Kashi Kings to Deerghatama. His time cannot be ascertained.

Vide:— Sri Vishnu Puranam, Amsha 4, Chapter 28, Stanza 10.

Moolaka's son was Dasaradha 1 who ruled 30,000 years after him. His son Ilabila or Dilcepa 11 ruled 30,000 years after him.

Vide:— Sri Vishnu Puranam, Amsha 4, Chapter 4, Stanza 38 or 75.

SATYAVRATA II, SUBHAVRATA ANDSATYAVRATA III.

Satyavrata II a descendant of Satyavrata I son of Raji ruled 30,000 years when thirty thousand years were remaining to the end of Shuddha Dwaparam of 26th Mahayugam. He ruled in Sourashtra with Hatakapura as his capital which was the capital of his ancestors from Raji. He crowned his only son Shubhavrata at the age of 12 and making penance went to Heaven. In the same year Subhavrata conquered the whole Earth and ruled as Chakravarti. Soon after his conquests he came to Shobhanachala Mount in Andhra country north of the Krishna River near Bezvada by the advice of Sanatkumara. He made penance on the bank of Varaha Pushkarani at the foot of the Hill; when Sri Narasimha appeared to him when the King prayed that He may stay on the Mount and be worshipped by him. God Narasimha did likewise and Subhavrata built a temple to the God and worshipped Him staying with his only Queen Shubhangi near the Hill in a capital called Shooraśenapuri built by him.

Authority:—Sri Shobhanachala Mahatmyam, Chapters 2 and 3 and Chapter 9.

He ruled 30,000 years up to the end of the Shuddha Dwaparam. After him his son Satyavrata III ruled 150 years in the beginning of that Dwapara Sandhyamsha. We have no information of the Dynasty afterwards. More of these Sovereigns in the second part.

After Dileepa II Viswāsaha is mentioned. It is said that in his misrule there was a great famine for 100 years to suppress which Vasishta performed a sacri-

fire, when Khatwanga the Emperor was born from the fire. Therefore Vishwasaha ruled 15 years when 85 years were remaining to the end of the Sandhyamsha at the end of the Kali Yugam of 26th Mahayugam. There was one hundred years' famine including the 15 years of misrule of Vishwasaha who died at the end of 15 years. There was anarchy and torture to the people for 85 years. Then Vasishtha performed sacrifice when the Emperor Khatwanga was born from the fire.

Vide:—Bhavishyat Puranam, Pratisarga Parvam, Chapter 1, Stanzas 46 and 47.

KHATWANGA.

Therefore Khatwanga was born at the beginning of the Sandhi of the Kruta Yugam of the 27th Mahayugam. He ruled as Chakravarti for 100000 years. He helped Indra by winning his enemies. His son Deerghabahu ruled 25,000 years after him and he was not a Chakravarti.

Vide:—Bhavishyat Puranam, Pratisarga Parvam, Chapter 1, Stanzas 48 to 50.

Between Deerghabahu and Sudarshana Krutayuga Sandhi less $100000 + 25000 = 125000$ years Shuddha Kruta Yuga, Kruta Yuga Sandhyamsha, Treta Yuga Sandhi, Shuddha Treta Yuga and Treta Yuga Sandhyamsha less 5000 years passed. Kruta Yuga Sandhi is $144,000 - 125,000 = 19,000$. The duration of reign of the Sovereigns then was 25,000 years. Therefore 1 Sovereign ruled in that time. Shuddha Kruta Yuga is 1410,000 years. The duration was 100,000 years, during that time $1410,000 / 100,000 = 14 + 1 = 15$ Sovereigns ruled Kruta Yuga Sandhi.

yamsha is 144 000 years The duration then was 6,000 years Therefore in that time $144,000/6,000=24$ Sovereigns ruled

Treta Sandhi is 108 000 years, the duration then was 20,000 years therefore $108,000/20,000=5+1=6$ Sovereigns ruled Shuddha Treta Yuga is 1080,000 years. The duration was 80,000 years and therefore in that time $1080,000/80,000=13+1=14$ Sovereigns ruled Treta Sandhyamsha is 108,000 years The duration then was 5 000 years Therefore in that time $108,000/5,000=21+1=22$ Sovereigns ruled

Therefore in Kruta Yuga Sandhi 1 Sovereign ruled

In Shuddha Kruta Yuga	15	do
Kruta Yuga Sandhyamsha	24	do
In Treta Sandhi	6	do
In Shuddha Treta	14	do
In Treta Sandhyamsha	20	do

60 Sovereigns ruled

betweeno Decrghabahu and Sudarshana

SUDARSHANA

Sudarshana was mentioned afterwards But it is said in Bhavishvat Puranam Pratisarga Parvam, Chapter 1, that there was a Deluge in his time and he ruled 5000 years before the Deluge Therefore he at first ruled 5000 years at the end of the Sandhyamsha at the end of the Treta Yugam of 27th Mahayugam Then great winds blew and great fires buried the Earth for 5 years and in another 5 years the Bharata Varsha was submerged by the ocean

Then Sudarshana by the advice of Kalika Devi went to the Himalayas, which were not submerged, with some Sovereigns some brahmanas like Vasishtha and Vaishyas and Soodras and stayed there until the Deluge was over. At the beginning of the Dwapara Yuga Sandhi of 27th Mahayugam he returned to Ayodhya when the waters subsided and the Earth became habitable 10 years after.

Vide:—The above Puranam in the same portion
Chapter 1, Stanzas 51 to 61 and Chapter 2,
Stanzas 1 to 3.

He ruled for ten thousand years in all. This Sudarshana was mentioned only in Sri Ramayanam, Bala Kandam, Saiga 70, and Bhavishyat Puranam, abovesaid portion. After Sudarshana, Dileopa III is mentioned. But Dileopa's son was Raghu III whose son was Aja, grandfather of Rama.

Vide:—Sri Hari Vamsham, Parvam 1, Chapter 15,
Stanzas 24 to 26 and

Sri Bhavishyat Puranam in the portions
above mentioned Chapter 2, Stanzas 3 to 7.

Between Sudarshana and Dileopa the following
number of Sovereigns ruled.

Twenty Seventh Mahayugam, Dwapara Sandhi is 72,000 years. In this time Sudarshana ruled 5,000 years; the remaining time is $72,000 - 5,000 = 67,000$. In this time the duration was 7500. Therefore $67,000 / 7500 = 17 + 1 = 18$ Sovereigns. Shuddha Dwaparam is 720,000 years.

The duration in that time was 30 000 years and therefore in that time $7,20,000/30,000=24$ Sovereigns ruled. Dwapara Sandhyamsha is 72,000 years. In that time the duration was 160 years. Therefore $72,000/160=450$ Sovereigns ruled. Kali Yuga Sandhi is 36,000 years. In that time the duration was 60 years. Therefore $36,000/60=600$ Sovereigns ruled. Shuddha Kali Yūgam is 3,60,000 years. In that time the duration was 90 years and therefore $3,60,000/90=4000$ Sovereigns ruled. Kali Sandhyamsha is 36,000 years, the duration in that time was 15 years. Therefore in that time $36,000/15=2400$ Sovereigns ruled. Therefore in the 27th Mahayugam,

in Dwapara Sandhi	18	Sovereigns ruled.
in Shuddha Dwaparam	24	do
in Dwapara Sandhyamsha	450	do
in Kali Yuga Sandhi	600	do
in Shuddha Kali Yūgam	4000	do
in Kali Yuga Sandhyamsha	2400	do

7492 Sovereigns ruled.

In the 28th Mahayugam,

In Kruta Yuga Sandhi	$1,44,000/25 000=5+1=6$
In Shuddha Kruta Yūgam	$14,40,000/1,07 000=14+1=15$
In Kruta Yuga Sandhyamsha	$1,44,000/6,000=24$
In Treta Yuga Sandhi	$1,08,000/20,000=5+1=6$

Shuddha Treta Yūgam is 10 80,000 In this time. Dileopa ruled 80,000 years and Raghu II the 'Great' ruled 43,000 years. The remaining time was 10,80,000 ($80,000+43,000=1,23,000$) i.e. $10,80,000/1,23,000=9.57,000$ During this time $9,57,000/80,000=11+1=12$ Sovereigns

ruled. In 28th Mahayugam $6+15+24+6+12=63$ Sovereigns ruled. In the 27th Mahayugam, 7492 Sovereigns ruled. Therefore $7492+63=7555$ Sovereigns ruled, between Sudarshana and Dileepa III.

DILEEPA III, 28th MAHAYUGAM.

By the critical study of Uttara Kandam of Sri Ramayanam especially Sarga 74 Sri Rama ruled 1,000 years at the end of the Sandhyamsha at the end of the 'Treta Yugam of the 28th Mahayugam and ten thousand years in the Sandhi of Dwaparam. Such being the case his father Dasaradha must have ruled before him in the 'Treta Sandhyamsha. He ruled 60,000 years.

Vide.—Sri Ramayanam, Bala Kandam, Sarga 20, Stanza 10

Dasaradha's father Aja ruled 5 000 years before him. This time (i e.) $60,000+5\ 000+1,000$ years will leave $1,08,000-66,000=42,000$ from the beginning of the Sandhyamsha. Aja's father Raghu III was a Chakravarti. Therefore he ruled 85,020 years. He ruled $85\ 000-42,000=43,000$ at the end of Shuddha Treta Yugam and 42,000 from the beginning of the Sandhyamsha. Raghu's father Dileepa III ruled 80,000 years as he was not a Chakravarti before Raghu III. Between Sudarshana and Dileepa III 7555 Sovereigns ruled as stated before.

Of those Sovereigns who have been left out in Puranas Sri Ramayanam states the following: Agastya I, Shesha I, Maru I, Prashushethruka I, Ambaresha V, Nabha, Yayan and Nabha IV. Dileepa

III and Raghu III were not stated in Sri Ramayanam, Bala Kanda; Sarga 70. Dileepa III was mentioned in Sri Hari Vamsham and Bhavishyat Puranam and Padma Puranam. He had Raghu III by his wife, Sri-lakshina. His history which Kalidasa describes such as his obtaining a son called Raghu by sowing the cow called Nandini of his proceptor. Yasishtha was from Padma Puranam, Uttara Khandam, Chapter 202 and 203. In his history in hermitage after his reign where the description of Heaven and other Vyuha Locas, history of ten incarnations and superiority of Sri Narayana, are stated in 233 to 255 Chapters of Uttara Khandam of the same Puranam. This Dileepa ruled 80,000 years when 48,000 years were remaining in the Shuddha Treta Yuga. His father was stated as Daliduha in Sri Hari Vamsham. In Hari Vamsham another Anaranya and Raghu are stated between Moolaka and Dileepa II. The lineage between Anaranya III and Dileepa III is stated as Anaranya III, Nighoa who had two sons, Anamitra and Raghu II. Anamitra's son was Daliduha the father of Dileepa III. All these Sovereigns ruled 80,000 years each in Shuddha Treta Yuga.

Authority:—Sri Hari-Vamsham, Pavam 1, Chapter 15, from Stanza 23 to 24.

RAGHU III THE GREAT.

Raghu III was the Emperor. He was mentioned in all the Puranas and 'Sri Harivamsham'. His history described in Raghuvamsham was probably from the following sources. His birth was from Padma Puranam, Uttara Khandam, Chapter 203. His Vishvajit sacrifice and the

incident of Kubera filling his treasury, in fear of him when he started to conquer him to bring money to give to Konthsa as stated in Sargam 5 of Raghuvamsham is from Sri Ayodhya Mahatmyam of Rudrayamala Chapter 11. From the above Chapter it is evident that Raghu III conquered the whole Earth and ruled as Chakravarti. But the Sovereigns that Kalidasa mentioned both in the conquest of the Emperor and in the marriage of his son Aja in 4 and 6 Sargas of Raghuvamsham were not the contemporaries of Raghu for this reason. In the Sarga Pushpapuri or Patalipuri was mentioned as capital of Magadha.

Vide:—Sarga 6, Stanzas 21 and 24.

The capital of Magadha from the beginning up to the end of Dwaparam i.e. the time of Pandaras was Girivraja where Bhima is said to have gone there and killed Jarasandha. Girivraja was built by Vasu one of the sons of Kusa of Lunar Race.

Vide:—Sri Mahabharatam, Sabha Parvam, Chapter 21, Stanzas 1 to 3.

Sri Ramayanam, Bala Kandam, Sarga 32, Stanza 7.

Vayu Puranam, Uttara Khandam, Chapter 37, Stanza 291.

Pushpapuri was built by Udayana of Shishunaga Dynasty in Kali Yugam.

Vide:—Chapter 37, Stanza 313 of Vayu Puranam, Uttara Khandam.

Therefore the Sovereigns and countries mentioned by Kalidasa in the Sargas 4 and 6 were not contemporary

with Raghu III the Great, but were the contemporaries of Kalmasa and his brother Emperor Vikramaditya the Great. Raghu the Great ruled 43 000 years at the end of the Shuddha Treta Yuga and 43 000 years in Treta Sandhyamsha, 85,600 in all. He crowned Aja and led the life of an ascetic until his death near the capital by his son's request.

Vide —Raghuvamsham Sarga 6 Stanzas 14 to 25

AJA OR AJAPALA THE ASCETIC SOVEREIGN

Aja was the only son of Raghu III which fact is stated in all the Puranas and in Sri Haryamsham. He married Indumati the sister of a king of Vidarbha in a Swayamvaram which fact Kalmasa described in Raghuvamsham and is corroborated in Sri Dwarka Tirumala Mahatmyam as stated below. On the way to Vidarbha he relieved a Gaudharva from an elephant form which he attained from the curse of a Sage by hitting him with an arrow on his face and obtained Sammohanastra from him. When he was returning to his father's capital Avodhya from Kunda's capital of Vidarbha he was surrounded by all the Princes who came to the Swayamvaram near the place where the temple at Dwarka Tirumala in Krustna District now stands. Then he prayed God Sri Venkateswara by the advice of Vasistha and by His divine blessing defeated all his foes. Then he established God Sreenivaasa who appeared to him on that hill of Dwarka Tirumala and building temples worshipped Him. Thence he went to Ayodhya.

Vide —Sri Dwarka Tirumala Mahatmyam, Chapters

Soon after he was crowned by his father

About 5000 years after he was crowned by his father Dasaradha was born to him. So far we may follow Raghuvamsha of Kalidasa.

Vide --Sargas 5, 6, 7 and 8 up to Stanza 30

But afterwards according to Raghuvamsha Sarga 8, Stanza 37 he lost his dear queen and himself died by falling into the water at the confluence of the Googa and Sarayu

Vide.—Raghuvamsham, Sarga 8, Stanza 95

This statement we cannot accept as I was unable to find any source for it and as it is said in Nagara Khandam, Skanda Puranam that Aja lived an ascetic life and ruled 5 000 years. The history is as follows.

Vide —Skanda Puranam, Nagara Khandam, Chapter 95

Aja protecting his people as his sons thought that the chief duty of a sovereign is to protect the subjects, therefore taking rents from them and thus troubling them he thought that is is not becoming a Sovereign. Reots are wanted to maintain an army to protect the Empire. Therefore he resolved to make penouce and by pure divino power to protin t the realm. Then he went to the sacred place of Hvakeshwara by the advice of Vosishtha and made penance praying Parvati. Soon after Parvati appeared to him and asked him to name his wish. Then the Sovereign bowed and requested "By your favour my astras must punish all those that swerve from justice such as those that think of connoction with others' wives and other sins and protect the good. And by your favour I may obtain those Mantras or chants by which all

diseases of my subjects may be got rid of". She praised him saying that none else wished such an unselfish wish and granted him all he wanted. Then he returned to the capital and gave all his elephants, horses, chariots to Brahmanas and was guarding all the Deities of the diseases who attained the form of goats with no other dress on him than that of a shepherd. Hence he got the name Ajapala. Then in his realm none dared to do sin. Whoever does he received the fitting punishment at the very moment from the Astras. Therefore all his subjects were just.

Then we follow Prabhasa Khandam, Chapter 58 of the same Puranam.

While he was ruling thus, Ravana was informed that Ajapala alone did not send his subsidy which all the others on the Earth have sent. Then Ravana was angry and sent his ambassador Dhoomraksha to Ayodhya demanding that unless Ajapala sends his subsidy his head would be cut off. The ambassador went to the Sovereign whom he found guarding his goats with a cloth of gold on him and vanquishing his enemies by writing their names on the ground. He delivered his embassy. Then the Sovereign told him that all the wealth he had were those goats and he would send one of them. So saying he sent the Deity of Malaria who went in an instant to Ravana and overtook him. Then Ravana fell on the ground shivering and sent word to the Sovereign to take back the subsidy and govern unmolested. Then Ajapala called back the Deity when Ravana was saved. Again we follow from the previous chapter while Ajapala was thus ruling justly 5000 years passed. Then

Yama was grieved because no soul came to his jurisdiction from the realm of Ajapala. Then he went to Brahma and informed his grief, when Brahma looked at Shiva who was sitting by. Then Shiva promised them to take Ajapala away from the Earth. He went to the Earth to Ajapala and told him that he was pleased by his charitable reign and actions and it was time that he must leave the Earth and he had him to accompany him. Then Ajapala said that he would crown his son Dasharadha and come. Then Shiva said that his son would become king himself and he need not crown him and asked to follow him with his wife. Then the Sovereign consented and establishing Parvati there merged in the pool he dug and was taken with his wife with their carol bodies by Shiva to Patala. Therefore Ajapala ruled 5,000 years. From this history it is evident that his Queen Indumati did not die before him.

15th Chapter.

DASARADHA II.

(A BOY KING AND A CROWNED CHAKRAVARTI).

Then his son Dasaradha II was crowned at Ayodhya by the ministers. From the tenor of the end of Chapter 93 of the Nagara Khandam and Sri Ramayanam, Ayodhya Khandam, Saraga 63, Stanza 14, he was crowned in his boyhood. Therefore he was born about the end of his father's reign of 5,000 years, and was crowned when he attained about 1000 years and was unmarried.

Vido:—The above authority of Sri Ramayanam.

About 500 years before his marriage on a dark night of the rainy season he was in ambush on the bank of the Sarayu wishing to shoot any beast that came to drink in the river. At midnight in pitch dark the boy of a Vaishya Sage came to the river to take water for his blind parents. When he was filling the Kamandalam. Dasaradha shot him with an arrow taking him to be an elephant when the boy fell crying "Who has killed me a penceful Sage boy?" The Sovereign was frightened and going to the place found him lying in his death agony. The boy told his story and expired when the Sovereign plucked off the arrow at his request. The King took the water to the blind parents of the deceased Sage boy and informed them his gross fault. Then he led the crying couple to the river and made them feel the corpse. They cried and cursed Dasaradha that he would die with a grief of the separation with his son and ascending funeral pile with their son, went to Swargam with him. Dasaradha returned home.

Authority:—Sri Ramayanam, Ayodhya Kaadam, Sarga 63 and 64.

About 500 years after he conquered the whole Earth. On his return he wooed Kousalya daughter of Bhanuman King of Southern Kosala, a Kingdom south of the Sarayu and went to his capital at the age of about 1000 years. This Kingdom of Southern Kosala was established by one of the sons of Ikshwaku. The son of Bhanuman who was also called Bhanuman was ruling when Sri Rama went to Aranyavasa.

Vidya:—Sri Ramayanam, Ayodhya Kadam, Sarga 52, Stanza 46.

While Sri Rama was in the forest, this Bhanumen might have died without issue and his dynasty might have come to an end as we do not hear him in the coronation of Sri Rama or afterwards. After Dasaradha returned to the capital the marriage was settled. Then Narada went to Ravana and told him that God would incarnate to Dasaradha and Kousalya and kill him. Then Ravana took vow to prevent the union of Dasaradha and Kousalya. Then he went to Southern Kosala defeated the King and closing Kousalya in a box and throwing it in the Ocean ordered Samudra Rajah (the Lord of the Ocean) to protect the box in him until his further orders. Samudra Rajah gave it to the care of a whale who was roaming in the Ocean with it. Then Ravana went to Ayodhya and destroyed the boat in which Dasaradha was taking a pleasure trip in the Sarayu with some of his attendants and his minister Sumantra. All in the boat were drowned except the Emperor and Sumantra his Minister. The boat sank in the river, the Minister and the Emperor were carried away by the current of the river first to the Ganga and thence to the Ocean on a plank of the shattered boat where they swam the whole night. They did not perish by praying God. By day break they reached an island. The box in which Kousalya was enclosed was carried in Ocean by the whale, which roaming in the Ocean with the box, found an opponent coming to fight him and placing the box on the same island went to fight with him. During that moment Dasaradha landed there and opening the box found his dear Kousalya who was alive in the box by the favour of Sri Devi whom she prayed. Then they narrated each other their trou-

bles. Then Brahma and other Devas came there and performed the marriage. They were thus married on the 5th of Shuddha (bright half) Phalguna. Then the Devas told the couple not to be afraid and closed them in the box. Then the whale returned and taking the box was roaming in the Ocean. Ravana was informed of the marriage by Brahma, came to the Ocean and taking the box opened it. He found to his surprise Dasaradha in it with Kon-alya and Samantra. When he demanded the reason Samudra Rajah pleaded his ignorance. When he wanted to kill them he was prevented by Brahma saying thus "You have placed Konsalya alone in the box now three are there. If you kill them crores of them will be generated. Moreover Sri Rama will come now and kill you. Then Ravana sent the box containing the couple to Ayodhya by the order of Brahma.

When the Royal couple went to their palace a number of great festivities was observed by enthusiastic citizens.

Vide:—Ananda Ramayanam, Chapter 1.

Then he married Sumitra a daughter of a king of Magadha probably a descendant of Vasu the son of Kusha of Lunar Race. Afterwards he married 350 wives.

Vide:—Sri Ramayanam, Ayodhya Kandam, Sarga 49, Stanza 36.

Lastly he married Kaikeyi daughter of Ashwapati King of Kekaya Kingdom which formed a most part of the Panjab and a Sovereign of the Lunar Race promising to the king that he would give the throne to the son of Kaikeyi. Shortly after being requested by Indra to defeat his foe Shambara alias Timidhwaja, he went to his town called Vijayanti in Dandaka and killed the Rakshas

after a hard and prolonged war. He had a daughter called Shanta from one of his 350 wives, whom Romapada his friend and King of Anga and a descendant of Anu son of Yayati, adopted and married her to Sage Rushya-shrunga. So far from Sri Ramayanam, Ayodhya Kandam. Thence we follow from Skanda Puranam, Nagara Khandam, Chapter 96.

Then he ruled the Empire with justice and peace. He heard from his astrologers that Saturn would pass across the constellation of Rohini, wherefore a fearful famine would occur for twelve years. Then Dasaradha riding on a Vimanam (airship) given by Indra, flew to the sky and ascending over the regions of the Sun and the Moon and Planets reached the regions of the Stars and stood in the way of the Saturn with a stringed bow and arrows. Then he saw the Saturn passing under him and said "Leave the way of Rohini, otherwise I will kill you with my Astras". Then Saturn was astonished and asked him who he was and how he came there where no man could come. Then knowing all from Dasaradha and the reason of his coming, he told that he was pleased by his unparalleled valour, and consented not to go across the constellation Rohini and did accordingly.

Chapter 97.

Then Indra came to him and telling him that he was pleased by his chivalrous deed asked him to name his wish. Then the Sovereign wanted his friendship. Indra consented and bade him to come to him to Devadhani vati in Swargam and sit by him in the assembly. Then they both returned to their capitals. Thenceforth

Dasaradha was going to Devadhani and sitting by Indra used to enjoy the nantches and songs of Gandharvas and Apsarasas and hearing the stories from the Sages, used to return. Then Indra used to have his throne washed and Dasaradha did not know it for long until Narada once came to him and revealed the fact. Then Dasaradha not believing it once saw it himself by hiding himself somewhere after his stay with Shakra. Then he asked Indra for what sin of him, he was thus insulted. Then Indra told him that he had not sinned in any way, but the reason was because he had no sons.

Chapter 98.

Then Dasaradha was grieved and returning to his capital placed the Government of the Empire on his ministers and went to the sacred place of Hatakeswara and made penance near the temple of Parvati established by his father. When he made penance for 100 years, God Narayana was pleased and came to him riding on Garuda and asked him what he wanted. Then Dasaradha told him that he wanted sons. Then God promised to incarnate as his son and bidding him to return and govern justly as before disappeared. Then the Emperor returned to the capital well pleased. Thence we follow Sri Venkatachala Mahatmyam of Sri Varaha Puranam, Part 1. Then advised by his preceptor Vashishtha, Dasaradha went with him to Sri Venkatachalam and seeing Brahma and other Sages who were making penance to perceive Sri Srinivasa bowed them and himself made penance with his preceptor for the same purpose. Then he made penance praying God for some years. A golden temple set with gems appeared in the midst of a volume of lustre by the

side of the Swami Pushkaran. Then Brâhman with Devas, the Sages and the Emperor prayed God and entered the temple. In it they perceived God Srinivasa with Sri Devi and Bhodevi when they all bowed and prayed. Then God asked them what they wanted. Indra as the head of the Devas represented that Ravana defeated him and was torturing him and the three worlds and requested to kill him. Brâhman asked by God requested that He may stay there for ever perceivable to all the people and relieving them from their difficulties. When He asked Agastya he represented the same. God granting the requests of them asked Shiva what he wanted. He said that he wants to stay near him always, when God ordered him to stay down the hill. Then He asked Dasaradha what he wanted when he requested that sons like him might be born to him. Then God ordered him to return to his capital and perform the Putrakameshti, when He would incarnate to him in four forms. Then they were all pleased and Brâhman performed a festival of ten days to God which thenceforth was called Brahmotsavam. After the festival they all returned to their respective places bowing God. Thenceforth God Srinivasa stays on the Mount appearing to all who come to worship him and bestows their wants. Dasaradha returned to the capital and performing Ashwamedha first, then performed Putrakameshti having Rushyashrunga as the conductor. Then a servant of Brâhman issued out of the sacrificial fire and gave him a Payasam or Milk food and bade him to give to his wives when he will have sons by them. Then the Emperor was glad and bowing to the Devas, who then disappeared.

returned to the capital and gave the Payasam to his three principal wives Kousalya, Sumitra and Kaikeyi who became pregnant. This was in the Chaitra month. A year after, sons were born to them. In the midday of the 9th day of the bright half of the Chaitra God incarnated as Sri Rama to Kousalya; early the next day at the same time Bharata was born to Kaikeyi and in the next day Lakshmana and Shatrughna were born to Sumitra.

Vide:—Sri Ramayanam, Balakandam, Sarga 18.

Bharata was the incarnation of Panchajanya, the conch of God. Lakshmana of Shesha and Shatrughna was the incarnation of God's Sudarshana or the formidable Chakra of God.

Vide:—Padma Puranam, Uttarakandam, Chapter 242, Stanzas from 90 to 96.

Dasaratha ruled 60 thousand years and went to Swargam when Sri Rama was 25 years.

Vide:—Sri Ramayanam, Bala Kandam, Sarga 20, Stanza 10.

Aranyakandam, Sarga 47, Stanza 10.

His contemporaries besides those mentioned were Sumati of Visala and Seeradhwaaja. Janaka of Mithhila and Pratardhana of Kasi a descendant of Pratardhana I father of Vatsa contemporary of Moolaka and Ashwapati of Kekaya. This Seeradhwaaja ruled 80 thousand years.

Vide:—Sri Venkatachala Mahatmyam of Sri Bhavishyat Puranam, Chapter 1, Stanza 6.

Therefore he was 20 thousand years older than Dasaradha. Jatayu was also his contemporary who lived 60 thousand years.

Vide:—Sri Ramayanam, Aranya Kandam, Sarga 50,
Stanza 19.

SRI RAMA.

Bow to that Srinivasa who at the request of Brahma Devas and Dasaradha incarnated to Dasaradha as Sri Rama and killed Ravana, the Great Asura who conquered and teased all the worlds, and saved all the worlds.

The history of Sri Rama is stated, overywhere in the Aryan Literature, in the Puranas, in Sri Bharata, in Sri Harivamsham, in Sri Ramayanam and everywhere. But each of them state the history of the incarnation in different Kalpas. Sri Ramayanam of Valmiki is important as it describes the history of this Kalpa.

When Sri Rama finished his first horse sacrifice 1000 years were completed in his reign. When his sons Kusha and Lava were 12 years of age. Seeta was sent to the hermitage of Valmiki in the end of Treta Sandhyamsha. In the same year Kusha and Lava were born to Her. Sri Rama was 39 years old when he was crowned.

Those that differ must be understood as relating to the histories of other Kalpas than the present one and when they agree with it they can be taken as belonging to this Kalpa. There fore Sri Rama incarnated when $1,000-12+59=1,039-12=1027$ years were remaining in the Sandhyamsha of the Treta Yugam of the 26th Mahayugam.



Vide:—Sri Ramayanam, Uttara Kandam, Sarga 74,
and Bhavishyat Puranam, Pratisarga
Parvam, Chapter 25, Stanza 94.

His history forms a big volume but I will mention it here very briefly. When he was 12 years old he followed Vishwamitra with Lakshmana and protected the sacrifice of the Sage killing Tataka in the way and her son Subahu and other Rakshasas and casting away Mareecha his brother in the ocean when they came to destroy the sacrifice.

Authority:—Sri Ramayanam, Bala Kandam, Sarga 20, Stanza 2.

Then Vishwamitra gave many astras to Sree Rama. Then being led by the Sage he went to Mithila the capital of Soeradhwaja Janaka meeting Sumati King of Vishala in his capital Vishala on the way and redressed Ahalya of her curse near Mithila. Then Sri Rama broke the bow of Shiva which was given to him to be stringed which act none could do. Then Janaka inviting Dasaradha married his adoptive daughter Seetha incarnation of Lakshmi to Sri Rama, Oormila his own daughter to Lakshmana and Mandavi and Shrutakerti daughters of his brother Kushadhwaja king of Sankasya in Kambhoja country to Bharata and Shatrughna. This celebrated marriage was performed on the full moon day of the Phalguna month. Then Dasaradha returned to his capital with his sons and daughters-in-law. On the way Sri Rama vanquished Sri Parashurama who came and gave his own bow to be stringed, when Sri Rama drew his Vishnu's power from him in the act of taking the bow.

Then Sri Parashurama prayed him and returned to Mahendra Mount. Sri Rama entered the capital with all the relations and was living happily as a Prince under his father. Then we follow from Ananda Ramayanam, Sara Kandam. Shortly after the kings who were thwarted in their efforts to string the bow of Shiva given to them by Janaka formerly were jealous and surrounded Ayodhya when Sri Rama and his brothers defeated them. Thence we follow Vaitula Samhita. Then Timidhwaja's or Shambara's son called Vishembara came and besieged Ayodhya to revenge his father's death caused by Dasaradha. Then Rama's brothers defeated his army. Then Sri Rama killed him in a hard fight when Brahma was pleased and gave him astras.

Then we follow from Sri Ramayanam, Ayodhya Kandam. Then Bharta was taken with Shatrughna by his maternal uncle Yudhajit to Rajagruha the capital of his father Ashwapati King of Kekaya.

Thus Sri Rama lived for 12 years with wife and brothers protecting the Empire and pleasing the parents, and the people. Then in His 25th year Dasaradha wanted to crown Sri Rama.

Aranya Kandam, Sarga 47, Stanza 10.

Then Kaikeyi pressed the Emperor to banish Sri Rama to the Dandaka forest for 14 years and crown Bharata instead according to the boons given to her by him when she carried him astray when he fell a swoon in the battle with Shambara or Timidhwaja and brought him to senses. Dasaradha was grieving to part with his dear son Sri Rama when Sri Rama came to him and

offered himself to go to banishment for 14 years in order to make his father truthful. The Emperor consented very unwillingly and Sri Rama went to the forest with Seetha and Lakshmana who would never leave him. He first went to Guha Chief of hortman caste on the northern bank of the Ganga and leaving his Chariot with Sumantra crossed the river on a boat brought by Guha and went to the hermitage of Bharadwaja at the confluence of Yamuna and Ganga in Prayagakshetia and by his advice went to the Mount Chitrakoota crossing Yamuna. When he was on the Chitrakoota, Dasaradha breathed his last and went to Swargam, being unable to bear the separation with Sri Rama, in the midnight of the 6th day of the separation.

Ayodhya Kandam, Sarga 63, Stanza 4 and Sarga 64 Stanza 79.

Then Vasishtha had Bharata brought from Rajagruha capital of Kekaya and requested him to be crowned and to govern. But he did not consent and cremating his father, went to Chitrakoota and requested Sri Rama to return to the capital and be crowned to which Sri Rama did not agree and gave his wooden sandals at the request of Bharata to be placed on the throne in his stead. Then Bharata obeyed his brother and returning with Shatrughna stayed in Nandigramma a village near the capital and placing the sandals of his brother on the throne governed the Empire by the order of his brother. Sri Rama after the return of Bharata entered Dandakavani and roamed in the forest with his wife and brother Lakshmana for 14 years visiting many Sages and killing many Rakshasas their foes. In the end he went to Jana-

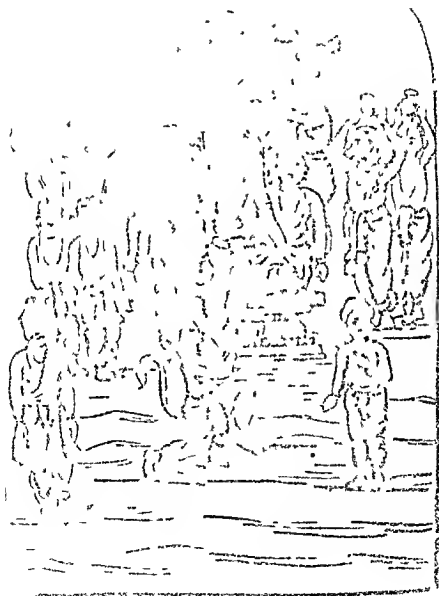
stanam a place on the Godavary near Nasik by the advice of Agastya. When he was living there, Shoorpanakha sister of Ravana came to his hermitage and went to devour Seeta when Sri Rama refused to marry her. Then Lakshmana cut off her nose and ears. Then she fled to her another brother Khara who was living in Janastanam and induced him to go to fight with Sri Rama. Khara came with a large army of 14 thousand. Sri Rama seeing them ordered Lakshmana to take Seetha to a den and stood for the fight. When they came he fought with them single handed and killed them all in a mihurta and a half (i. e, about 3 hours). Then Devas showered flowers on him. Then Sri Rama knowing that Ravana would come and carry away Seetha He placed Her in the protection of Agni who took Her to Patala and was protecting ordering his wife Swaha to attend on Her. Then Sri Rama placed in the hermitage Vedavati in the form of Maya Seeta. Then Shoorpanakha fled to Lanka and informing Ravana what had passed induced him to kidnap Seetha. This he did making Mareecha an extraordinary golden deer set with gems and thus making Seetha to send Sri Rama to catch him and Lakshmana hearing the cry of Mareecha who cried dying "O Lakshmana protect" with an intent to seduce him. Lakshmana was also sent by Her in search of Sri Rama. Ravana killed Jatayu who came to relieve Seetha and broke his chariot killing the horses carried her to Lanka. Then Ravana placed her in Asoka garden, where she was for ten months, refusing Ravana's threats and overtures and always thinking of Her husband. Sri Rama killed

Marcecha and not finding Seetha was grieved very much and roamed in the forest with Lakshmana in search of Her. Near by He found Jatayu on death agony and sent him to Heaven by cremating him Himself. Then he went to Rushyamooka, killing many Rakshasas in the way of whom Kaladba was the important. Near Pampa a pool of the Tungabhadra River near Rushyamooka Shalini His devotee worshipped Him and ascended to Heaven. Then by her advice He met Sugreeva on the Rushyamooka Loma thereto together with Lakshmana by Hanuman who was sent to Him by Sugreeva. He made friendship with Sugreeva and killing his elder brother and foe Vali, made Sugreeva Lord of Monkeys. Then after the rainy season was over Sugreeva sent many Vanaras in search of Seetha throughout the Earth. When Hanuman by the advice of Sampati brother of Jatayu leaped to Lanka over the sea and reached it after leaping 100 yojanams. He searched for Seetha throughout the island which was situated on the Equator and was 100 yojanams long and 30 broad.

Authority.—Sri Ramayanam, Uttara Kandam,
Saiga 5, Stanza 24

He at last found Her in Asoka garden at about the end of the night and delivering to Her the errand of Sri Rama saying that He is safe and would soon relieve Her, killing Ravana. He gave Her the ring of Her husband and uprooting all the trees in the garden killed all the Rakshasas sent by Ravana to catch him of whom Akshaya the youngest son of Ravana was important. At last he was caught by Indrajit the eldest son of Ravana by throwing Brahmastri at him and was taken to Ravana, who had his tail burnt. With that fire on his

tail Hanuman burnt the city and seeing Seetha again
 leaped back to his companions on the Indian shore. Then
 they all went to Kishkinda when Hanuman informed
 Sri Rama that he saw Seetha safe in Lanka. Then Sri
 Rama started with large forces of monkeys and reached
 the sea in few days visiting Sri Venkatchalam on the
 way and praying Srinivasa. Then Vibheeshana youngest
 brother of Ravana advised him to give back Seetha
 to Sri Rama when he reproached him and sent him away.
 Then Vibheeshana came to Sri Rama and sought His pro-
 tection. Then Sri Rama took him under his protection and
 had him crowned as king of all Rakshasas instead of
 Ravana. Then he had Setu built over the sea to Lanka
 by the Vanaras and crossing by it to Lanka killed
 Ravana with his brother Kumbhakarna and all his
 sons and his brothers sons and ministers in seven
 days by day and night incessant war. Then at last Ravana
 was killed in the end of Amavasya or New Moon day of
 Phalguna month. He installed Vibheeshana, younger
 brother of Ravana who sought His protection as Lord
 of Lanka and taking Seetha returned to Ayodhya with
 Vibheeshana and with all the monkeys showing to Seetha
 those places where the warriors were killed in the
 war. He brought to life all the vanaras killed in
 the war by the boon of Indra and flying on the
 Pushpakam the Vimanam which Ravana won from
 Kubera and which was now presented by Vibheeshana
 with his brother Lakshmana, Seetha, Vanaras and
 Vibheeshana reached Nandigrama. Bharata met him
 in Nandigrama and led him home. Then Sri Rama
 entered the capital with all his relations the next



day at nightfall the sixth day of the first half of the Chaitra of the 15th year since he left it. The next day the seventh day of the month he was crowned when he was 39 years old. Then he was with Vanaras and Vibheeshana and Sages for 2 months while Agastya was telling stories to him. Then he sent the Vanaras giving them presents to their homes. He gave Sri Ranganatha to Vibheeshana and sent him back to Lanka. He bowed to his father-in-law Seeradhwaja Janaka and sent him to Mithila. Then he sent Yudhajit Prince of Kekaya saying that his father the King would be anxious about him. Then he embraced his father's friend Pratardhana King of Kasi and sent him. Afterwards he sent other kings with presents.

Authority:—Sri Ramayanam, Uttara Kandam, Sarga 36.

By this it is evident that Seeradhwaja of Mitthila, Ashwapati of Kekaya, Pratardhana of Kasi were alive until the coronation of Sri Rama. They might have breathed their last and reached Heaven soon after as we do not hear of them in Sri Rama's first horse sacrifice. But we hear of Yudhajit and Kushadhwaja otherwise called Lakshminidhi brother of Seetha. Sri Rama sent Seetha to Valmiki's hermitage when she was carrying about the end of Sandhyamsha of Treta Yugam. (i.e 11th day of the second half of Vaishakha). She delivered two sons Kusha and Lava on 4th day of the 1st half of Shravana of the 1st year of Dwapara Sandhi.

Authority:—Sri Ramayanam, Uttarakandam, Sarga 66, Stanza 13.

In the same month Shatrughna went to Madhu forest being sent by Sri Rama and killed Lavana. He stayed 12 years and built the town of Madhura and establishing a kingdom he returned to Ayodhya and bowed to his brother. He stayed with Sri Rama 7 days and returned to Madhura. Shortly after i.e. on the 5th of Chaitra Month of 13th year of Dwapara Sandhu Sri Rama began his first Horse sacrifice in Naimisha forest. On the same day in the 14th year of Dwapara Sandhu it was finished.

Saiga 92, Stanza 2

Sri Rama performed one hundred horse sacrifices in all during His reign of 11 thousand years. He performed the first horse sacrifice in Naimisha forest when 1000 years passed in His reign.

Authority — Sri Ramayanam, Uttara Kandam,
Saiga 99, Stanza 9

Then Lakshmana and Pushkala with a large army and with Sugreeva and Hanuman and the army of Vanaras followed protecting the horse. Then many Sovereigns captured the horse with whom Lakshmana and Pushkala and the vanaras fought and released the horse. At last the horse went to the hermitage of Valmiki when Lava captured it. Then a battle ensued between him and the army which followed the horse. Lava defeated all the army together with vanaras including Sugreeva, Hanuman and Pushkala. Then Lakshmana fought with Lava and made him swoon by wounding with arrows and was carrying him to Sri Rama on his chariot. Then Kusha who went to forest to fetch fruits before the horse came to the hermitage came to his

mother and learning the fate of Lava went to the battle field and attacked Lakshmana. He again defeated all the army and released Lava who revived from the swoon. Then both fought furiously and made Lakshmana, Pushkala and other Sovereigns swoon. Then they returned to the hermitage capturing Sugreeva, Hanumon and Jambavon. Then by the advice of Valmiki they took the milk of Seetha and sprinkled on Lakshmana, Pushkala, and on the army when they rose revived. Then by the advice of Valmiki they restored the horse to Lakshmana when he returned to Sri Rama. Then Valmiki went to the Sacrifice with Kusha and Lava when Kusha and Lava sang Sri Ramayana before Sri Rama. At the end Sri Rama knew that Kusha and Lava are His sons and had Seetha brought to Him. Then He wanted Her to prove Her chastity by making a vow. Then She requested Her mother the Earth to open and take Her in if She is true to Her Lord. Then the Earth opened and a golden throne came out borne by serpents when the Goddess of Earth came out and placing Seetha on the throne took Her into the Earth. Then Sri Rama was sorry and wanted to kill the Earth. Then the Sages and Brahma consoled Sri Rama saying that the destiny is so and He would meet His Queen when He returns to Sri Vaikuntham. Then Sri Rama finished the sacrifice having a golden image of Seetha by His side and returned to the capital with his sons.

By this time 1,000 years have passed in his reign.
 Authority:—Sri Ramayana, Uttara Kanda, Sargas
 98 and 99, Stanza 9.

Then Sandhyamsha of Tiotra Yugam also passed
 Afterwards He ruled 10,000 years that is in Sandhi of
 Dwapara. About the time Kusha and Lava were born,
 Taksha and Pushkala were born to Bharata, Angada and
 Chandraketu to Lakshmana, Subahu and Shoorasena or
 Shatrughata to Shatrughna.

Authority:—Uttarakanda, Sarga 100, Stanza 16, Sarga
 102 Stanza 2 and Sarga 108 Stanza 11.
 Sri Vishnu Puranam, Ainsha 4, Chapter
 4, Stanza 47.

Sri Rama married girls of various kings to His
 sons and to the sons of His brothers.

Sri Rama married Kusha to Champika and Lava
 to Sumati daughters of Bhoorikeeti King of Utkala.

Vide:—Ananda Ramayana, Vivaha Kanda, Sargas 1
 and 3, Stanza 50.

- He married
1. Chandrika.
 2. Chandravadana.
 3. Chanchala.
 4. Chapala.
 5. Achala daughters of a Gandharva,
- and
1. Kanjanana.
 2. Kanyucta.
 3. Kanjaghri.
 4. Kalavati.
 5. Kahika
 6. Kamala.

7. Malati daughters of Nagas or
serpent Kings.

To his second son Lava and the sons of his
others thus.

1. Lava married Kanjanana.
2. Angada—Kanjakshi and Chandraika.
3. Chandraketu—Kanjanghri and
Chandrasya.
4. Pushkala—Kalavati and Chanchala
5. Taksha—Kalika and Chapala.
6. Subahu—Kamala and Achala.
7. Shatrughati—Malati.

Authority:—Ananda Ramayanam, Vivaha Kanda,
Sarga 6.

Afterwards Shatrughati married another wife
called Madanasundati daughter of Kambukantha King
of Kanchi in Swayamvara.

Authority:—Sarga 5.

Sri Rama won the whole Earth and ruled as
Chakravarti.

Vide:—Sri Ananda Ramayanam, Rajya Kanda,
Poorva Khandam.

Then about the end of his reign He sent Bharata
on the representation of Ynddhajit King of Kekaya to
conquer the Gandharvas on both the banks of Sindhu who
were causing troubles to the people. Bharata went there
and conquered them. He divided the country on both the
banks of the Sindhu into two portions and naming the
eastern portion as Gandharva country and the western
as Gandhara country and built capitals to them called
Takshasila and Pushkalavati respectively and established

Devas' bodies. Then Sri Narayana ordered Brahma who came there with all the Devas and was praying Him, to send all the citizens to the Santanika Loka which forms part of Karana Vaikuntha of Sri Vasudeva form of God which is situated immediately below Prakruti which was obeyed. Then God returned to Heaven. Thus God incarnating as Sri Rama ruled 1,000 years in the Sandhyamsha of Treta Yugam and 10,000 years in the Sandhi of Dwaparam. He performed his first horse sacrifice at the end of Sandhyamsha of the Treta Yugam and 99 horse sacrifices in the Sandhi of the Dwaparam. His contemporaries were his brother-in-law Kushadhwaja or Lakshminidhi son of Sreradhwaaja of Mithila country, Yuddhajit uncle of Bharata and son of Ashwapati of Kekaya country. There were some other petty kings, stated in Padma Puranam, Patala Khandam, from Chapters 9 to 65, in his first horse sacrifices, who ruled in Utkala country and those stated in Anandaramayana, Vivaha Kanda, Sargas stated above.

Anjaneya stays until the end of the present Brahma and then becomes Brahma.

Authority:—Sri Venkatachala Mahatmyam of Bhavishyat Puranam, Chapter 9, Stanza 200.

All the Vanaras were born long before the incarnation of Sri Rama. Of them Jambavon was born to Brahma about the beginning of the Manvantaram. Shortly after Mainda and Dvidida were born to Ashvinis. These three assisted Devas in the War between Indra and Bali. Anjaneya was born to Yayu and Anjani about the beginning of the Shuddha Treta Yugam of 19th Mahayugam.

Vide:—Sri Venkatachala Mahatmyam, in Brahmānda, Purānam, Chapter 4, Stanzas 51 to the end and Chapter 5, from Stanzas 1 to 44.

In the beginning of the Krutā Yuga of the 19th Mahayuga Vali and Sugrīva the brother Lords of all the Vānaras were born to Ruksha a Vanara created by Brahma who became a female by the curse of Parvati to Indra and Surya respectively.

Sri Rama was 96 inches high thus:—

It is said Ho was 4 Kishkus high. 1 Kishku = 24 inches. Therefore He was 96 inches high.

Authority:—Sri Ramayanam, Sundara Kāṇḍam, Sarga 35, Stanza 18.

Kumbhakarna was 600 Dhanus or bows long and 100 bows wide. 1 Dhanu = 96 inches.

Authority:—Sri Ramayanam, Yuddha Kāṇḍam, Sarga 65, Stanza 42.

Sri Rama sat on the throne and performed the State affairs throughout the forenoon and enjoyed with His Queen in the Harem throughout the afternoon.

Autherity:—Sri Ramayanam, Uttara Kāṇḍam, Sarga 42, Stanza 27.

End of Chapter 16,

Chapter 17.

SRI KUSHA.

After Sri Rama returned to Heaven all the brothers and cousins combined and made Kusha the Emperor. He ruled the whole Earth as Chakravarti.

Vide.—Sri Raghuvamsham, Sarga 16, Stanza 1.

While he was ruling in Kushavati about a century passed. Then the Deity of Ayodhya came to him at a night and requested him that because she was made devoid of people by Sri Rama by taking them to Santanika Loka when he returned to Heaven, she fell into complete ruins. Then she prayed Him to come to her city and settle there and rule her like his forefathers. Then the Emperor consented and when day broke informing his ministers went to Ayodhya with his harem and ministers giving the Kushavati to Brahmaus.

. Vide:—Sri Ayodhya Mahatmyam, Chapter 5, Stanzas 1 to 15.

He rebuilt the city of Ayodhya and transferred his Government thereto. Once he was taking pleasure with his harem in a boat on the river when his amulet fell in the river which Kumudwati sister of a serpent king called Kumuda who resided in the river took it wishing to marry the Emperor. The Emperor not finding the ornament which was given to his father by Agastya and by his father to him was enraged and aimed an Agneyastra at the river. Then the Goddess of the river being afraid appeared to him and told him how his valuable ornament was stolen. Then Kusha began to aim Garudastira at the Naga when the Naga or the Serpent King Kumuda came and howing presented the ornament. Then Shiva also came there to save his devotee Kumuda when Kusha bowed him and asked the reason of his coming. Then Shiva pleaded for Kumuda and requested Kusha to marry his sister Kumudwati. Kusha accepted and marrying Kumudwati entered the palace with her when Shiva went away.

Vide:—Sri Raghuvamsham, Sarga 16 and
Sri Ayodhya Mahatmyam, Chapter 5, from
Stanza 14 to Stanza 33 for all the above.

Then Kusha had 8 sons, the eldest of whom was
Atidhi and a daughter called Kanakamalini by Kumudwati
and some daughters by Champika and Lava and other
Princes had 8 sons and a daughter each who were all
born while Sri Rama was on the Earth.

Vide:—Sri Raghuvamsham, Sarga 17, Stanza 1
and

Sri Ananda Ramayanam, Vivaha Kandam,
Sarga 4, from Stanzas 14 to 15.

He married his daughter Kanakamalini to Yadu-
shekbara a Prince of the Yadava Dynasty and gave the
town of Madhura to him.

Vide:—Sri Yadavagiri Mahatmyam of Narada Pura-
nam, Chapter 6 pages 31 to 34.

Then we follow from Skanda Puranam. While he was
ruling the whole Earth residing at Ayodhya some Rak-
shasas came from Lanka and establishing some lingas in
Hatakeshwara were worshipping. But at the same time
they began to devour people in the neighbourhood and
the pilgrims as well. The Brahmanas living there went to
Ayodhya and informed Kusha of the atrocities of the
Rakshasas. Then Kusha sent an ambassador to Vibhee-
shana ordering him to punish the Rakshasas. Then
Vibheeshana cursed the Rakshasas that they should have
no food and ordered them to cover the lingas with earth
and not to go there. When they pleaded mercy he said "I
am not the master to excuse you. Kusha the Emperor
alone must excuse". Then they went to Ayodhya with the
ambassador who presented the presents sent by Vibhee-

shana and pleaded for the Rakshasas. Then Kusha ordered them to cover those lingas first and when they did so he provided them with some food. Then he sent some presents to Vibheeshana and those that were sent by him were given to the brahmins, who came to him (Kusha) from Hatakeshwara going there with them and his Kusha brother Lava established two lingas in his name and in the name of his brother and returned to Ayodhya.

Vide:—Skanda Puranam, Nagara Khandam, Chapter 104 and 105.

At the end of his reign he was invited by Indra to vanquish some Rakshasas who invaded Swargam. He met them singlehanded and defeated the Rakshasas but was treacherously murdered by them when his soul went to Heaven together with those of his wives.

Vide:—Sri Raghuvamsham, Sarga 17, Stanzas 5 and 6.

As Kusha was Chakravarti and ruled in Dwapara sandhi, he must have ruled 30 thousand years like Sagara but lived 10 thousand years under his father Sri Rama. Therefore Kusha ruled 20000 years.

ATIDHI.

After hearing the demise of Kusha the ministers crowned his eldest son Atidhi as the Sovereign according to the order of Kusha when he was leaving them. After Kusha we have no history about his successors except their names. Atidhi married a daughter of king of Nishadha and had a son called Nishadha of blue color like the sky.

Vide:—Raghuvamsham, Sarga 18, Stanza 1.

Nishadha's son was Nala II. His son was Nabha. From Sri Raghuvamsham, Sarga 18, Stanzas

1 to 4, we know Atidhi and Nishadha were Chakravarties. Afterwards we have only names, until Bruhadbala who lost his life in the first Mahabharata war in the end of the Sandhyamsha of Dwaparam. We will see how many Sovereigns ruled between Knsa and Bruhadbala. Sri Rama ruled 10,000 years from the beginning of the Sandhi of Dwaparam. Then Kusha ruled 20,000 years. Then Atidhi ruled 30,000 years. Then Nishadha ruled 30,000 years. Atidhi and Nishadha ruled 30,000 years each as they were Chakravarties even though they were born in the Sandhi of the Dwaparam. Then the time to the end of the reign of Nishadha would come up to this. The Sandhi of the Dwaparam is 72,000 years in which Sri Rama reigned 10,000 years and Kusha reigned 20,000 years = 30,000 years. The remaining time in the Sandhi was $72,000 - 30,000 = 42,000$ years. Atidhi ruled 30,000, $42,000 - 30,000 = 12,000$ years were remaining in Dwapara Sandhi. His son Nishadha ruled 30,000 years after as he was also a chakravarti. He ruled 12,000 years in Dwapara Sandhi and $30,000 - 12,000 = 18,000$ in Shuddha Dwaparam. The remaining time in Shuddha Dwaparam was thus. Shuddha Dwaparam $72,000 - 18,000 = 54,000$ years. The duration of reign in Shuddha Dwaparam was 30,000 years. Therefore $54,000 / 30,000 = 1.8$ Sovereigns ruled. The 24th one ruled 12,000 years that remained in Shuddha Dwaparam. He ruled in Sandhyamsha $30,000 - 12,000 = 18,000$ years. The Sandhyamsha is 72,000 years. The remaining time was $72,000 - 18,000 = 54,000$ years. The duration of reign in Dwapara Sandhyamsha was 150 years. Therefore $54,000 / 150 = 36$ Sovereigns ruled from Nishadha to the end of

the Sandhyamsha of Dwaparam. Of those Kalidasa mentioned in his Raghuvamsha up to Agnivarna who was too voluptuous and was always engaged with his Queens. One of his Queens was conceived. But he died of Rajayaksha (Pulmonary consumption) before his Queen gave birth to a child. Therefore the ministers anointed the pregnant Queen on the throne.

Afterwards the Queen gave birth to a son who was named Sbeeghra and was crowned when he came to age.

Authority:—Raghuvamsha, Sarga 19.

The last one Bruhadbala who ruled 50 years and was killed by Abhimanya in the first Mahabharata war which lasted 18 days and ended with the end of the Sandhyamsha of the Dwaparam. But in the Puranas 29 Sovereigns only are related. This was the history of the Sovereigns of the Kusha's Dynasty of the Oriental Period.

JANAKA DYNASTY.

I have already stated the history of Janaka Dynasty of Mithhila the last of which was Bahulashwa the contemporary of Sri Krishna. Now I will state the history of the second branch of the Janaka Dynasty (i. e.) the Dynasty of Kushadhwaja younger brother of Sceradhwaaja father-in-law of Sri Rama. In Sri Ramayanam, Bala Kandam, it is stated that Sudhanva a king of Lunar Dynasty ruling at Sankashya besieged Mithhila because Sceradhwaaja would not marry Seetha to him when Janaka killed him and made his brother Kushadhwaja King of Sankashya.

Vide:—Sri Ramayanam, Bala Kandam, Sarga 71.

It is said in Sri Venkatachala Mahatmyam of Sri Varaha Puranam, Part 1, Chapter 3 that Sankashya was the capital of Kambhoja and its king of Lunar Race named Shankhana, came to Venkatachalam and praying God Sri Srinivasa for 6 months obtained his lost kingdom. Therefore Sankashya was the capital of Kambhoja which is situated in the north of India according to Sri Ramayanam, Kishkindha Kandam, which may be identified with Tibet. Kushadhwaja was made its king by killing Sudhanva of Lunar Dynasty. Kushadhwaja I was contemporary with Dasaradha II. We know nothing of his successors until Kushadhwaja III who it is said in Sri Hastigiri Mahatmyam was ruling in Ayodhya and came from there to Hastigiri and ruled. Therefore some successor of Kushadhwaja of Kambhoja occupied Ayodhya defeating a successor of Kusha in the beginning of the Sandhyamsha of Dwaparam and his dynasty ruled there until Kushadhwaja III about the middle of the Sandhyamsha. Then he came to Kanchi and ruled there and his successors ruled there until the end of the Dwapara Sandhyamsha.

In Puranas it is said that Maru II went away from Ayodhya and resided in Kalapagrama. Therefore he might be the descendant of Nishadha who was ousted from Ayodhya by the descendant of Kushadhwaja I at about the beginning of the Sandhyamsha of Dwaparam. It is said at the end of Ramayanam, Uttara Kandam that a king called Rushabha rebuilt Ayodhya. Therefore he might have been the descendant of Manu II who came to Ayodhya after Kushadhwaja III left it and settled in Kanchi in Southern Bharata.

KINGDOM OF KAMBHOJA

Kambhoja Kingdom was in the north of Bharat, beyond the Himalyas

Authority — Sri Ramayana, Kishkindha Kanda
Sarga 43, Stanza 12

Its capital was Sankasya

Vide — The History of Janaka

The first King we hear of in the history was Sudhanwa of Lunu Race. He was killed by Seeradhwa Janaka of Mithila when he besieged Mithila demanding that Seta should be married to him without stringing Shiva's bow. Then Kushadhwa I younger brother of Seeradhwa was made King of Kambhoja.

Vide — The history of Janaka Dynasty

Then his descendants ruled there until the beginning of the Sindhyansha of Dwapa. Then his descendants came down to Bharat Varsha and besieging Ajodhya, defeated its king a descendant of Kusha and occupied Avodhya.

Vide — The above history

Then a king of Hahya Dynasty probably a descendant of Sudhanwa, occupied Kambhoja and ruled in Sankasya its capital. His descendant Shrutya's son called Shankhara, was deposed by his vasal kings who occupied the throne. Then he came to Southern Bharat later on to Rama's Setu, and halting there went to Sri Venkatesh's Mount where he made penance for six months on the bank of Swami Pushprani. Sri Sumasra appeared to him and restored his lost kingdom. He then returned to Sankasya. In the meantime, his vasal kings fought with each other

for the throne when many perished. The remaining ones quietly gave the throne to Shankhana and placing him on it anointed him.

Authority — Sri Venkatchala Mahatmyam of Sri
Varaha Puranam, Part I, Chapter 3,
and
Sri Varaha Puranam, Chapter 18

Then we follow Sri Venkatchala Mahatmyam in Skanda Purana, Suvainamukha Mahatmyam, Chapter 9. He ruled for a long time, (30 000 years) and crowning his son named Vija on the throne of Kambhoja, came to Sri Venkatchala Mount. He made penance for one thousand years together with the Sage Agastya, at the same place. Sri Siva appeared to him when he requested Him to take him to Heaven where he might have the God's eternal presence. Sri Siva said that he would go to Heaven after remaining in Swargam for long. As is stated in his history in Sri Varaha Purana that he bathed in Ravana's Setu, we conclude that Shankhana ruled in Dwapa Sandhyamsha in the middle of the Sandhyamsha. A King of Kambhoja descendant of Shankhana called Sudishana came to the first great Mahabharata war and was killed by Arjuna.

Vide — Sri Mahabharata, Drona Parva, Chapter 92

The history of Tibet by the present historians do not go back more than the fifth century B C. The founder of the Dynasty of the present ruler came to power in 200 B C.

Vide — Historians History of the World, Volume 24,
Pages 509 to 687

DAKSHNIA KOSALA
or
SOUTHERN KOSALA.

One of the sons of Ikshwaku established a kingdom south of the Ganga on both sides of the river called Venwa and called it Dakshina Kosala. His descendant called Bhanumon married his daughter Kousalya to Dasharadha as already stated. His son was living when Sri Rama went to exile.

Authority — Sri Ramayana, Ayodhya Kanda,
Sarga 53, Stanza 46.

He died issueless soon after as we do not hear of him in the Coronation of Sri Rama or in His Ashwamedha. Sri Rama made his elder son Kusha its king when He was returning to Heaven. But a century after Kusha gave the Capital Kushawati of the Country built by Sri Rama for him to Brahmans and rebuilding Ayodhya resided there as stated in the history of Kusha. But we hear of a king of Dakshina Kosala in the conquest of the Pandavas in Sabha Parvam of Mahabharata. Therefore the eldest son of Shatrughna giving his portion of Madhura country to Yadushekhara by the order of Kusha came to Dakshina Kosala and established his capital on the bank of the Venwa. His descendant was defeated by Pandavas in their conquests. This is the history of the country up to the ancient period.

PRAK KOSALA.

The other son of Shatrughna gave his portion of Madhura a country called Vidisha to Yadushekhara by the order of Kusha and coming to erst coast established

a country near Utkala and named it Prak Kosala whose descendant was defeated by the Pandavas in their conquests stated in Sabha Parvam. This is the history of Prak Kosala of the ancient period.

DESCENDANTS OF BHARATA.

The descendants of Bharata were ruling their countries viz:—Gandhara and Gandharva in the end of Dwapara Sandhyamsha or the end of ancient period. The descendant of Pushkala was Subala father of Gandhari Queen of Dhrutarashtra. His son Shakuni was killed in the Mahabharata War.

The descendants of Taksha came to the War following Jayadratha king of Sindhu whose vassals they became at that time. Probably Jayadratha was also a descendant of Taksha.

Then the descendants of Lakshmana ruling their country of Karupadha under Bruhadbala king of Ayodhya came to the war with him.

We do not hear of the descendants of Lava the second son of Sree Rama and king of Shravasti in the time of the Pandavas. Probably they were then under Bruhadbala king of Pradhana Kosala and they came to the war with him. Therefore at the time of the Pandavas i.e. about the end of Dwapara Sandhyamsha Pradhana Kosala Kingdom of Bruhadbala included Karupadha which was the old Vishala and Uttara Kosala or the Kingdom of Shravasti.

LUNAR DYNASTY

We have stated the important Sovereigns of the other branches of this dynasty. Now we will consider about the direct dynasty of the Pandavas. In this dynasty too we have already stated histories up to Bhairadwaj and Ruksha III. Between these two Sovereigns we have two important Sovereigns of the dynasty. Hasti and Kuru, were not son and father but the former was the ancestor of the other. These were not emperors but Hasti built the celebrated Hastinapura which thenceforth became the capital of the dynasty. Kuru's name was borne by the dynasty. There is no clue to find their time. After them we have Ruksha III from whom the Pandavas descended. We have already stated his time. The other Rulshas were not important. After Ruksha III the important Sovereign was Upmichnavasu who was friend of Indra from whom he obtained a Vimana and used to go to him in Swargun. His marriage with Gnika a daughter of Shuktumati river and Kolahala mount from whom Matsya and other sons and a daughter Matsyagandhi by an Apsarasa born so by a curse was stated in Sri Mahabharatam, Adi Parvam, Chapter 63. The mountain god loved the river goddess and the mountain fell in the river flying with wings. Then the Emperor lifted the mount by kicking as the river flooded the lands. Then Gnika was born whom the Emperor married. Matsya and Satyawati or Matsyagandhi were born to a fish which from an Apsarasa attained by curse in the Yamuna River as she devoured the sperm of Vasu fallen from a kite which he was carrying it to the queen of Vasu on his request and let it fall in the river.

when another kite fought with him Matsya and Satyawati were human in upper body and fish in lower body This Matsya established Matsya kingdom and his descendant Virata was killed in the Mahabharata war His daughter Uttara was married by Abhimanyu son of Arjuna by whom Parikshit was born

The other sons of the Emperor were born by the boon of Indra who were Buihadiadha 2 Prityagraha, 3 Kushamba, 4 Mahavida, 5 Yadu who established Magadha and other Kingdoms

Authoury —Mahabharatam, Adi Parvam, Chapter 63, Stanza 31

While he was ruling as Chakravarti Sages and Devas quarrelled about the offering of a flour cow (Pishta Pashuvu) which the Sages mentioned as lawful and Devas wanted living cow They asked him to settle when he unjustly sided the Devas Then cursed by the Sages he fell into Patalam whence God Shivaasa lifted him up by his prayer

Vide —Sri Venkateswala Mahatmyam of Sri Vamuna Puranam, Chapter 32

We conclude that this Upasichiravasu ruled prior to Dasaradha II because Indra told Dasaradha II that like Vasu he may be his friend

Vide —Skanda Puranam, Nagara Khandam, Chapter 97, Stanza 6

Therefore he might have ruled 85,000 years in Shuddha Treta Yugam before Dilopa III Buihadiadha is stated as his son and Jaisrudha son of Buihadiadha

This cannot be, as Jarasandha was killed about the end of Dwapara Sandhyamsha. Therefore Bruhadhradha father of Jarasandha was Bruhadradha II a descendant of Bruhadradha I the son of the Vasu. Jarasandha became a powerful monarch. He was a staunch enemy of Sri Krishna and besieged Mathura 18 times with many Akshohinis of troops but was repulsed with great losses. In one of these wars Gonanda King of Kashmir who fought for him was killed by Balarama. Jarasandha was ultimately killed by Bheema who went to his Capital Guivara with Sri Krishna and Arjuna a few days before Rajsooya Sacrifice of Yudhishtira. Then Sri Krishna crowned Sahadeva his son on the throne of his father Jarasandha. Therefore Jarasandha was killed about 14 years before the end of Dwapara Sandhyamsha. He might have ruled 150 years. His son Sahadeva ruled only 14 years and was killed in the great war called 1st Mahabharata War. Vasu's daughter Matsyagandhi or Satyawati was wooed by Parasara and Vyasa was born to her. From this we conclude that the birth of Vyasa was in the Shuddha Trieta of this 28th Mahayugam shortly after Vasu went to Heaven as she was then in her youth. As Vyasa was Sage he is living even now and divided Vedas in the beginning of Shuddha Dwaparam and Puranas in the beginning of Kali Yugam.

Vide —Sri Mahabharatam, Adi Parvam, Chapter 1, Stanza 61.

He made Bharatam after 21 years in Kali Yugam.

Vide:—Sri Mahabharatam, Adi Parvam, Chapter 1, Stanzas 102 and 103, Chapter 62, Stanzas 42 and 52.

According to the boon of Parasara, Matsyagandhi was youthful for ever and was married by Shantanu long after.

SHANTANU.

Shantanu was the grand father of Dhrutarashtra who ruled until the end of Sandhyamsha of Dwaparam. He lived 308 years. He was crowned when he was 120 years old therefore he ruled $308-120=188$ years before his son Vichitraveerya. He first married Ganga by whom he had Bheeshma. Then he married Satyawati and had by her Chitrangada and Vichitraveerya at about the end of his reign. Chitrangada was crowned at the age of 100. 8 years after he was killed by Gandharwas unmarried. Then Bheeshma crowned Vichitraveerya. He was crowned at the age of 102. 86 years after he was married. 7 years after he died at the age of 189. He ruled $189-102=87$ years. Then he died childless by disease when by the request of Satyawati Vyasa progenerated two sons from the two wives of the Sovereign. Dhrutarashtra was born from Ambika the elder and Pandu from Ambalika the other. As Dhrutarashtra was born blind Pandu ruled very short time winning the whole Earth. He died in his youth by the curse of a sage when his sons the five Pandavas were mere children. Shantanu was crowned at the age of 120 years. As his sons Chitrangada and Vichitraveerya were born 12 years after his death they were crowned at the age of 100 and 102 respectively. For the same reason Pandu was crowned at the age of 100 years.

DHRUTARASHTRA AND PANDU.

Dhrutarashtra and Pandu were born to Ambika and Ambalika. Queens of Vichitraveerya, by Vyasa twelve

years after the demise of their Lord. As Dhrutarashtra, the elder was born blind, Pandu was crowned at the age of 100. 30 years after he married Kunti and Madri. Yudhishtira, his eldest son, was born ten years after, to Kunti. Then Bheema and Arjuna were born to Kunti each a year after another. Nakula and Sahadeva were born to Madri on the same day a year after Arjuna's birth. Pandu one day went a hunting and shot a doe. The buck which form a Sage took and was enjoying with his doe, and cursed the king that he would die if he would cohabit with his wives. He therefore permitted his wife Kunti to call Devas and progenerate sons, by them, which power she acquired by the chant taught to her by Deorvasa, and by which she invited the Sun-God and progenerated Karna, even while she was unmarried. With the same chant, she invited Yama, Vayu and Indra and progenerated Yudhishtira, Bheema and Arjuna each a year. Then she taught the chant to Madri by which she invited Asvini Devas and Nakula and Sahadeva were born to her by them when Pandu was $140+3=143$ years.

- Pandu died 10 years after the birth of his eldest son, at the age of $130+10+10=150$. Then Dhrutarashtra obtained the throne at the age of 151. He married Gandhari daughter of Subala, King of Gandhara. He had one hundred sons of whom Duryodhana was the eldest. They were all equal in age to Bheema. Dhrutarashtra was 142 years old when his sons were born. Yudhishtira was $128-36=92$ years old at the time of the war. Bheema and Duryodhana were then 91 years old. When Duryodhana was killed Dhrutarashtra was then $142+91=233$ years old. He died 18 years afterwards.

when he was at the age of $233 + 18 = 251$ years, i.e. in the 18th year of Kali Yuga

Vide — Sri Mahabharata, Ashramavasa Parvam,
Chapter 1, Stanza 1, Chapter 15, Stanzas 1
to 3, Chapter 18, Stanza 12 and Chapter 20,
Stanza 32

Dhrutashtra crowned Yudhishtira as Yuvaraja when he was 24 years old. He was in that position for 5 years and then Dhrutarashtra sent the Pandavas to Varanavata by the advice of Duryodhana. Then Duryodhana practically took the Government when he was 23 years old. Therefore Dhrutarashtra ruled the following time.

Dhrutashtra was crowned at the age of 151. Duryodhana was born when Dhrutashtra was 142. 23 years after he took the Government when Dhrutashtra was $142 + 23 = 165$ years. Therefore Dhrutashtra ruled for $165 - 151 = 14$ years.

Drupada and Dronacharya studied under one master.

When they came of age Drupada was crowned as king of Panchala by his father Prushata. Dronacharya married Kripi sister of Krupacharya. He was poor and came to Panchala and sought the help of Drupada his friend but the King refused him any sort of help. Then Dronacharya went to Hastinapura and was appointed as the teacher of the sons of Dhrutarashtra and Pandu. When they completed their education under him and became competent archers he requested them to capture Drupada alive and bring him to him. The sons of Dhrutarashtra first went on the expedition but returned defeat-

ted Then Pandava's went on the errand and defeated the
 allies of Drupada At last Arjuna captured Drupada
 alive in a duel of archery and brought him to his guru
 Dronacharya Then Drupada gave to Dronacharya half of
 Panchala and was released By this valiant Drona
 charya became king of northern Panchala north of Ganga
 with Ahichhatranagara as capital and Drupada had
 Southern Panchala otherwise called Makandi south of
 Ganga as far as the River Charmanvati on the west with
 Kampilya as capital Then Drupada made sacrificial wish
 ing for a son who would kill Dronacharya and a daughter
 who would be the wife of Arjuna Then he had a son
 called Dushtadyumna and a daughter Droupadi or Kru
 shna He had other sons Dushtaketu, Shikhandi and others
 Droupadi was won by Arjuna in Swayamvara by cutting
 Matsya Yantram a revolving fish tied aloft to a post and
 shot seeing its reflection in water on the ground and was
 married by Arjuna and other Pandavas by the order of
 Kunti Dhrushtadyumna killed Dronacharya in the
 great Mahabharata War

Authority — Sri Mahabharatam, Adi Parvan, Chap
 ters 130 to 132 and 138

DHRUTARASHTRA

Dhritarashtra was crowned at the age of 151 years after
 the death of Pandu and ruled to the end of the Sandhya
 msha of Dwaparayuga though his son Duryodhana took up the
 reins of Government when he grew to youth he ruled
 only as a Prince Yudhishtira became king at the end
 of the War when Dhritarashtra was $92 + 141 = 233$ years
 old Therefore he ruled $233 - 151 = 82$ after Lakshmana
 Yudhishtira Pandu's eldest son ruled 28 years building
 separate capital called Indraprastha near modern Delhi

Thus:-92 the age of Yudhishtthira at the time of the war,
13 the time of his exile,

79 Therefore he ruled 79 years before his exile.

He was crowned as Yuvaraja when he was 24 years old 5 years he was in that position when he was 29 (years old) $+1+3+9+1=43$ years of age when he was married and resided with Drupada.

When his Upa-nayanam was performed he was 10 years old

He finished his education in	12	"
He was crowned as Yuvaraj	2	" after

	<hr/>	
	24	"
He was in that position for	5	"

	<hr/>	
	29	"

He was in Varanavata or Kasi in laequred palace	1	"
--	---	---

He was in the hermitage of Shalhotia	3	"
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He was in Ekaekrapuram	9	"
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He was in Kapilya with Drupada for	1	"
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	<hr/>	
after his marriage with Droupadi	43	"

He was 42 years old when he was married.

Then he again ruled 5 years in Hastinapuram as Yuvaraj	=48 years and
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Then Indraprasta was built in	3	" then made
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Arjuna's theerthayatra (pilgrimage)	12	" it his
-------------------------------------	----	----------

Birth of Upa-Pandavas	1	" capital
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	<hr/>	
	64 years	

Then he ruled in Indraprasta	15	" "
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79 years is the

age of Yudhishtthira at the time.

Therefore $13+15=28$ years in Indraprastha.

Then his brothers won the whole Earth and he ruled as Chakravarti. Then he was won by Duryodhana in gambling and had to go in exile with his brothers and their common wife Droupadi for 13 years.

Vide:—Sri Mahabharatam, Sabha Parvam, Chapter 76, Stanzas 10 and 11.

At the end of the period furious war took place between the Pandawas and Duryodhana, called the first Mahabharata War at the end of the Sandhyamsha for 18 days in which almost all the Sovereigns on the Earth took part and lost their lives.

Only the five Pandawas, Ashwatthama and Krupa of the Combatants outlived. We can decide that this first Mahabharata War took place at the end of the Sandhyamsha of Dwaparam by the following reasons. In Sri Vishnu Puranam, Ansha 4, Chapter 24, Stanzas 35 and 36 and Sri Bhagavatam, Skandham 12, Chapter 24, Stanzas 30 and 33, it is said that so long Sri Krushna remained on the Earth Kali did not show his power and Yudhishtthira with brothers and Droupadi went to Swargarain immediately after he heard that Sri Krushna returned to Heaven. Therefore Kali Yugam must have entered when Sri Krushna was on the Earth and Yudhishtthira was ruling. Moreover the Sovereigns of Magadha and Kosala related in Pmanas as ruling at the beginning of Kali Yngam were the sons of those that have lost their lives in the Great War.

Vide:—Sri Vishnu Puranam, Ansha 4, Chapter 4, Stanza 47, Chapter 22, Stanza 1, Chapter 19, Stanza 19,

Sri Bhagavatam, Skandham 9. Chapter 12,
Stanzas 8 and 9 and Chapter 22. Stanza 46.

Therefore the first Mahabharata War took place
at the end of Sandhyamsha of Dwaparam.

19th Chapter.

YADAVA DYNASTY OF ANDHRA.

I have already said that Kroshtu the second son
of Yadu ruled in Andhra near Srikakulam and hence his
dynasty may be called the Andhra Yadavas. I have
stated the history of Vidarbha his descendant. Vidarbha
had three sons. The eldest was Kusha.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 24,
Stanza 8.

Kaishika.

Sri Vishnu Puranam, Anusha 4, Chapter 12,
Stanza 15.

Kradha was the second and Romapada was the
third. Romapada's descendant was Chedi. He founded
the Chedi Kingdom and Chaidya family. His descendant
Sisupala was killed by Sri Krishna at the end of the
Rajasooya of Yudhishtirah about 14 years before the end
of the Dwapara Sandhyamsha. From Kaishika or Kusha
the eldest the Vidarbha Kings descended. From Kradha
one named Satvata descended from whom all the Yada-
vas of Madhura descended.

His descendant Shoora I married Kanakamalini
daughter of Kusha son of Sri Rama.

In Sri Bhagavatam, Skandham 10, Chapter 1,
Stanza 27 it is said that the Yadupati or Lord of Yada-
vas called Shoorasena resided in Madhura. That

Shoorasena was Shoora I mentioned in the Dynasty affixed which follows the Dynasty in Sri Bhagavatam, Skandham 9. Therefore he was the Sovereign whom Kusha son of Sri Rama had brought from the south and gave his daughter Kanakanalini as stated in the history of Kusha. But I have stated there that Satvata was his son-in-law. In Yadavachala Mahatmyam the name is given as Yadushekhara and in Sri Mahabhaḡavatam, Skandham 10 that Shoorasena was Yadupati. Therefore we must decide that Yadushekhara was this Shoora I. Therefore he was contemporary with Kusha.

Then he might have been given the Madhura Kingdom by Kusha. Then Subahu and Shatrughati sons of Shatrughna who gave that kingdom to him, might have repaired to the south of the Ganga and might have founded the Kingdom of Southern Kosala near Kushavati at the foot of the Vindhya and Prakhosala near the Utkala country and their descendants were ruling there even in the end of Dwaparam as we hear of those Kingdoms in the Victories of Pandavas.

SRI KRUSHNA.

Sri Krushna incarnated in the Dynasty which branched out from Satvata. He stayed on the Earth for 125 years.

Vide:—Sri Bhagavatam, Skandham 11, - Chapter 6, Stanza 25.

He stayed 36 years in Kali Yugam. Therefore He incarnated when $125 - 36 = 89$ years were remaining in Dwapara Sandhyamsha,

Authority:—Sri Mahabharata, Mousala Parva
Chapter 1, Stanza 1.

He incarnated to Vasudeva and his wife Devaki a cousin of Kamsa at midnight of Krushnashtami of Sravana month or the eighth day of the dark half of the month as they prayed Him for His incarnation to them in their former birth. He was immediately taken, from the prison of Vasudeva in Madhura where He incarnated, by His father to Nanda, a shepherd chief who came from Gokulam to pay tribute to Kamsa and was sleeping on the opposite bank of Yamuna with his wife and was placed in the bed of Yasboda (Nanda's wife). Vasudeva returned taking with him the female child Yogamaya who was just then born to Yashoda. The next morning Nanda and Yashoda were overjoyed to find a most wonderful male child in the bed and returned with Him to Gokulam after paying the tribute to Kamsa. Sri Krushna stayed in Gokulam about six years roaming with cows and cowherds and playing with Gopa-Girls. Then He killed all the Asuras sent by Kamsa to kill Him by deceit. He was then taken by Nanda to Brundavana in His seventh-year. Kamsa sent there against Him many Asuras whom He killed. He drove off the cruel serpent Kaliya from the water of the Yamuna defeating him by dancing on his hood. Then He lifted the Mount called Govardhana and held it on His finger as protection to Gopas and cows against the disastrous shower of hail stones and thunder bolts sent by Indra continuously for seven days in his wrath as He prevented his annual worship by the Gopas. In the end Indra being thwarted in his efforts to destroy the Gopas came to Sri Krushna and pleaded pardon

and giving the gem to Satrajit explained what had passed. Then Satrajit presented his daughter Satya to Him when Sri Krishna married her and Jamhvata. He had Jarasandha killed by Bheema a few days before the Pandavas won the Earth before Rajasooya. He killed Narakasura and his ally Murasura about 77 years before Rajasooya of Yudhisthira. We decide thus as Bhagadatta son of Naraka was 77 years old at the time of Rajasooya. Then he crowned Bhagadatta son of Naraka then a baby on his father's throne when 16,000 Princesses who were imprisoned by Naraka wooed Sri Krishna who consenting to marry them and sent them to Dwarka. Thence he went to Swargam on Garuda with his wife Satya and gave the emerald ring of Aditi to her which Naraka brought winning Indra. Then winning Indra he brought Parijata tree from Nandana garden of Swargam to Dwarka and planted it in the palace garden of Satya. A year after the marriage of Rukmini he killed Salva a king who came to fight him in a Vimana called Sowbhaga given by Shiva and produced many mayas. Sri Krishna broke the mayas (invisible ways of fighting) and breaking the Vimana with his mace killed Salva. He killed Shishupala at the beginning of Rajasooya sacrifice of Yudhisthira at Indraprastha when he abused him. This Shishupala was Ravana reborn. With him ends the three births of Jaya the celestial consort of God in Sri Vaikuntha in Brahmanda which he obtained by the curse of Sanaka to be born on the earth inimical to God when he prevented him from entering the Divine presence. His former births being Hiranyasasipu and Ravana. Vijaya was

cursed at the same time by the same Sage for the same reason and obtained the births of Hiranyaksha, Kumbhakarna and Dantavakra of Karusha family. He gave riches to Kuchela soon after he married eight wives. He killed Vasudeva King of Pundra country and his ally king of Kasi Dantavakra of Karusha family and Vidooradha who all challenged Him during fourteen years the Pandavas were in exile. During the same time Balarama killed Drida and Mainda the Vrishni Chiefs of Kishkindha who were doing harm to the country by destroying towns by throwing hills on them etc. During the time of 14 years Samba son of Jambavati and Sri Krishna married a daughter of Duryodhana when Balarama dragged Hastinapuram into Ganga and stopped dragging it completely into the river when Duryodhana presented Samba whom he imprisoned together with his daughter. We come to this conclusion as we hear that Vasudeva (Pundra King), Dantavakra, Mainda and Drida in the conquests of Pandavas before the Rajasooya and as they did not come to the first Mahabharata war. On the first day of the great Mahabharata War Sri Krishna expounded Sri Bhagavatgeeta to Arjuna in the midst of the two armies. Bhishma was refused by both the sides in the Great War as he was proud and slighted Arjuna, Drona and Bhishma and thus outlived the War.

End
of the

ANCIENT HISTORY OF
BHARATA VARSHA



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End
of the

ANCIENT HISTORY OF
BHARATA VARSHA.

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APPENDIX.

I have said in the text that there are two chants of Gandabherunda incarnation and the first one killed the Sharabha incarnation of Shiva described in Linga-Puranam which history belongs to Agneya Kalpa and the second chant describes the killing of Sharabha incarnation described in Koorina Puranam and belongs to Lakshmi Kalpa and the history of the present Kalpa is represented by the picture on the wall of the Shrine of Sri Narasimha in Sri Rangam which has nine heads of a tiger, a horse, a boar, a salva hawk, a monkey and two of supposed heads of Gandabherunda with Sri Narasimha's head in the centre, But I did not know other chants or prayers then. After seeing all of them now I conclude thus:—There are nine chants and prayers for these supposed Gandabherunda incarnations. The prayers describe the nature of the incarnation more clearly than the chants. Of these only the first i.e. that of Gandabherunda represent the incarnation properly and the killing of Sharabha incarnation of Shiva. The others describe only the incarnations of boar, tiger, lion, bear, Hanumon, Garuda, horse and have no reference to killing of Sharabha incarnation of Shiva. The 9th incarnation of Salva refers to killing of Sharabha. But no hands are described. In Agni, Padma, Garuda, Vamana and Koorina Puranas where the killing of Sharabha incarnation is stated as quoted in Acharyasookti Muktaavali from page 104 it is said that Narasimha killed the Sharabha incarnation. In nature sharabha kills the lion and Gandabherunda kills the sharabha. There is no other instance in Puranas or Sri Ramayanam of Sri Narayana acting against nature. He always followed nature and did His purpose. Therefore by saying that Sri Narasimha killed Sharabha incarnation of Shiva

in the above Puranas it is meant that Sri Nrusimha attained the form of Gandabherunda and killed the Sharabha incarnation when he came to attack Him

Therefore in the picture in Sri Rangan all the heads of the incarnation described in the prayers were wrongly combined. There was no such incarnation. In all the Kalpas including the present one Sri Nrusimha attained the form of Gandabherunda as described in the first prayer and killed the Sharabha incarnation of Shiva when he came to attack Him. It was thus. He had two heads with a strong long pointed beak to each of the heads, three eyes, curved wings and ate crores of Sharabha incarnations of Shiva.

Then the Sharabha incarnation had 4 legs, plate horns, wings, pointed nose, long fangs and claws and three eyes.

Authority —Linga Puranam, Chapters 96 and 97,
' page 265

As Linga Puranam represents the history of Agneya Kalpa in the above incarnations of Sharabha and Gandabherunda and then history is of that Kalpa. In other Kalpas including the present one the Sharabha's incarnation of Shiva was as described in Koorin Puranam as having five heads with long trunks, tusks, 8 legs, 1000 hands and long claws and two wings. Then Sri Nrusimha attained the Gandabherunda form as described in first prayer which is described above and taking the Sharabha by his trunks with his hands tore him. In Sri Vishnu Puranam a conversation is stated between Yama and his Doota (servant). The same conversation is stated in Nrusimha Puranam in the history of Markandeya. Therefore Sri Nrusimha Puranam follows Sri Vishnu Puranam and states the history of this Kalpa as such: -

In it it is stated that Śrī Nrusimha cut off the hands, heads and legs of the Śharabha with His nails. Therefore Nrusimha in this Kalpam attained the form of Gandabherunda as described in the first prayer and cut off the limbs of Śharabha and killed him.

The same thing was more vividly described in Koorma Puranam where it is said that Śhiva wearing the form of Śharabha having many hands, 5 heads and five trunks and two tusks, eight legs and two wings attacked Śrī Nrusimha when he attained the form of Gandabherunda as described above caught him by trunks and tore him placing him on his thighs as he did Hiranyakashipu. Śalva incarnation cannot belong to this Kalpa as no hands are stated in that prayer.

The accompanying picture of Gandabherunda incarnation represents the incarnations and the histories of two Kalpas. The Śharabha in his claws and in his beaks and that one that is drawn downwards represents the history of Agneya Kalpa described in Linga Puranam and the Śharabha in his hip represents the second type i.e. the history of other Kalpas including the present one.

In the fourth Manvantaram Gajendra or Elephant Lord went with his herd from Bharata Varsha to Ksheerabdh Ocean and to Trikuta Mount which was in its centre. How could he go when there were, 1. Lavana, 2. Ikshu, 3. Sura, 4. Supi, 5. Dadhi oceans intervening?

In Śrī Hasti Mahatmyam it is said that at the end of that Treta Yugam there was a drought for 1000 years and the Earth became dried up and barren and all the plant life like trees, creepers, shrubs, having dried up and as the lakes and rivers dried up Gajendra found no lotuses. It is said that Gajendra at last smelling the wind that was blowing

from the east carrying the smell of lotuses in the Sudarsana Lake situated on the mount Trikoota he went to that mount. No mention of the oceans was made.

Authority:—Hastigiri Mahatnyam, Chapter 15;
Stanzas 55 to 67

In sri Bhagavatam it is said that Trikoota Mount was surrounded by Ksheerabdhī.

Authority:—Sri Bhagavatam, Skandham 8, Chapter 2,
Stanza 1.

If there were then other 3 oceans and if they were dried up the ocean called Ksheerabdhī too would have been dried up. Therefore the other 5 oceans 1. Lavana, 2. Ikshu, 3. Sura, 4. Sarp, and 5. Dadhi oceans were not in existence in the 4th Manvantaram. Those oceans which were in the 1st Manvantaram were filled up with earth in the Deluge at the end of the Manvantaram. In the 4th Manvantaram there was only one ocean called Ksheerabdhī and Gajendra swam in that ocean with his herd to the Trikoota Mount. Therefore in the 4th Manvantaram there was only one Udadhi called Ksheerabdhī. Srimannarayana began to lay on that ocean on His Shesha bed after the churning of that ocean i.e. from the Kruta Yugam of the 4th Mahayugam of the Vaivasvata Manvantaram.

Authority:—Sri Padma Puranam, Uttara Kanda,
Chapter 233 Stanzas 8 to 10.

But in Sri Bhagavatam it is said that the Gajendra living on the Trikoota Mount came to the lake Sudarsana on the mount without mentioning the previous history as described in Hastigiri Mahatnyam. It is said so for brevity's sake.

Authority:—Sri Bhagavatam, Chapter 2, Stanza 21.

PART II.

The outlines of the Ancient History of SOUTHERN BHARATA VARSHA.

1. Bow to Srinivasa who staying on Seshachala, in Srikakulam, Simbachalam, Kanchi, Srikoormam, Totadri, Anantashayana and Srirangam always protects the people of the Southern Bharatam.

Southern Bharata Varsha is that portion of Bharata Varsha south of the Vindhya Mountains.

Authority:—Manusmṛiti, Chapter 2, Stanzas 21 and 22.

We have seen in the 1st part how Dandaka the youngest son of Ikshwaku I established Kingdom south of the Vindhyas and how he perished without issue and his kingdom became a great desert and forest called Dandakaranya.

CHOLA COUNTRY.

Sometime afterwards five countries were established at different times. The 1st of them was Chola. Shortly after the destruction of Dundaka another son of Ikshwaku I called Chola came to south of the Vindhyas and established a kingdom in his name round the place where the temple of Sri Rangan is now situated. It roughly corresponds with the present districts of Tanjore and Trichinopoly.

Authority:—Sri Ranga Mahatmyam of Brahmanda Puranam, Chapter 8.

Chola King called Dharmavarma is stated to be a descendant of the Solar Race. Therefore the above supposition.

runjoru entertained the armies of Pāndāvas and Kauravas when they came there for conquests at different times. This king was the last of that dynasty in the ancient period as he was the contemporary of Pandavas. His dynasty continued to rule in Kali Yugam.

Authority:—Ancient India by S. Krishnaswamy Iyengar.

LUNAR CHOLAS.

Beside this dynasty of Cholas of Solar Race there was another Chola dynasty of Lunar Race. Among the sons of Akreedi a descendant of Tvivasa, one of the sons of Yayati there was a King called Chola who is stated to have established a kingdom in his name.

Authority —Sri Hari Vamsha, Harivamsha Parvam, or Parvam I Chapter 32, Stanza 1:

In the history of Travancore and Sri Mahabharatam it is stated that Parashurama reclaimed from the ocean the country called Shoorparaka and crowned a king called Kerala a brother of Chola as the Sovereign of that country. This was about the beginning of the Shuddha Dwaparam of the 26th Mahayugam.

Vide —Part I

Therefore about the same time this Chola established a kingdom in his name around Kunchi. We have no information of the history of his descendants of the ancient period excepting a few references to the Sovereigns of that dynasty in connection with the history of the kings of Pandya dynasty in the Halasya Mahatmyam of whom Kantarachedi was important. He was a contemporary of Kulabhooshana Pandya, hence he ruled in the beginning of Dwapara Suddhi of 25th Mahayugam.

Authority:—Sri Ranga Mahatmyam of Brahmanda
Purānam, Chapter 7, Line 6 from bottom,
Chapter 8, Page 273, Line 9.

This Dharmavarina was contemporary of Sri Rama. He came to the Horse Sacrifice of Dasaradha worshipped God Sri Ranganadha and returning to his country prayed God Sri Ranganadha that He should establish Himself in his capital. God appeared and gave the boon. In the coronation of Sri Rama He presented Vibheeshana the idol of Sri Ranganadha. When Vibheeshana was taking the idol to Lanka He showed a wish to Vibheeshana to be established between the two branches of Canvery to fulfil the boon given to Dharmavarina. Vibheeshana placed Him there and went away to Lanka saying that he would be coming there occasionally to worship Him.

The next morning Dharmavarina came to the place and being overjoyed bowed to Sri Ranganadha and building a temple established Him in it and was worshipping after holding festival to Ranganadha in the presence of Vibheeshana.

His capital was Urayoor a village 3 miles from Sri Rangan. He held a Swayamvaram of his daughter when Sri Ranganadha came there in the form of a Prince and winning all the Sovereigns who came to the Swayamvaram married his daughter. Sri Ranganadha stands in Urayoor in the form of an Idol even now.

One of his ancestors named Kavora whom the Goddess of the River Cauvery was born as a daughter. Dharmavarina's descendant called Musugunda assisted Indra in the War with Asuras. His descendant called Pe-

runjoru entertained the armies of Pāṇḍavas and Kauravas when they came there for conquests at different times. This King was the last of that dynasty in the ancient period as he was the contemporary of Pandavas. His dynasty continued to rule in Kali Yugam.

Authority:—Ancient India by S. Krishnaswamy Iyengar.

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Beside this dynasty of Cholas of Solar Race there was another Chola dynasty of Lunar Race. Among the sons of Akreeda a descendant of Turvaṣa one of the sons of Yayati there was a King called Chōla who is stated to have established a kingdom in his name.

Authority:—Sri Hari Vamsha, Harivamsha Parvam, or Parvam I Chapter 32, Stanza 1:

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Vide:—Part I.

Therefore about the same time this Chola established a kingdom in his name around Kanchi. We have no information of the history of his descendants of the ancient period excepting a few references to the Sovereigns of that dynasty in connection with the history of the kings of Pandya dynasty in the Halasya Mahatmyam of whom Kantarachedi was important. He was a contemporary of Kulahhooshana Pandya; hence he ruled in the beginning of Dwapaṛa Sandhi of 25th Mahayugam.

ANDHRA DYNASTY.

Andhra Kingdom was the northernmost of Southern Bharata. Its boundaries were as follows:—On the east Simhachalam, Sri Koorinam, Antarvedi, Srikakulam, Mangaladri, Sunhagiri on the seashore. On the south Sri Venkatachalam. On the west Ahobalam, On the north Dharmapuri and Bhadrachalam on the Godavari and the Vindhya Mountains.

Authority:—Srikakula Mahatmyam, Pages 53 and 54.

As it is said in Srikakula Mahatmyam that Sashibindu was born among the Andhras therefore the whole dynasty of him beginning with Kroshtu, 2nd son of Yadu ruled in Andhra country.

Authority:—Srikakula Mahatmyam, Page 15.

The history of Sashibindu and other important Sovereigns of the dynasty, was stated in Part I. The history of those that were not mentioned there will be stated here. The descendant of Sashibindu named Vidarbha ruled 30000 years in the Shuddha Dwaparam of the 18th Mahayugam. Thenceforth the Andhra country is called Vidarbha country. His history and that of his father Jyamnagha was stated in Part I. A descendant of Vidarbha called Sudarshana was conquered by Kartaveeryarjuna the then Chakravarti and was carried a prisoner to Mahishmati and was unprisoned there. Then he prayed God Andhranayaka of Srikakulam when He ordered the Emperor in his dream to release Sudarsana. Then the Chakravarti released him and giving him presents came with him to Srikakulam and worshipping Andhranayaka returned after reinstating Sudarsana in Andhra.

Authority:—Srikakula Mahatmyam, Pages 42 to 47.

As Kartaveeryarjuna ruled 80000 years at the end of Shuddha Treta of 19th Mahayugam, therefore Sudarshana ruled 80000 years as his contemporary in the 1st part of his reign. The last of the dynasty of these Andhras in the ancient period was Rukmi who conquered the other portion of Andhra country from the descendants of Andhra a son of Bali and amalgamated it into Vidarbha. He came to 1st Mahabharata War with a large army and offered assistance. But he was rejected by both the contending parties as he was too proud and said that he was greater than Sri Krushna and Bheeshma and returned to his capital. Therefore he did not die in the War and outlined the ancient period.

Authority:—Sri Mahabharatam, Udyoga Parvam, Chapter 158.

Shubhavrata and Satyavrata III.

Shubhavrata was crowned by his father Satyavrata II at the age of 12 in Hatakapuri capital of Sourashtra as was shown in the 1st Part. It is said in Sri Shobhanadreesha Mahatmyam that he was crowned at the age when he was under 16 and then went on the conquest of the Earth. We have evidence in Sri Ramayanam, Bala Kandam, that the phrase Oonashodasha meant 12 years. Therefore we adopt the same meaning here. Therefore Shubhavrata was crowned by his father Satyavrata II at the age of 12 in his capital Hatakapuri in the kingdom of Sourashtra after which Satyavrata II made penance and attained Heaven. Subhavrata was crowned when 30000 years were remaining to the end of Shuddha Dwaparam of the 26th Mahayugam.

Vide:—Part I. Page 285.

We arrive at this decision thus Among the countries that are mentioned in Sri Sobhanachala Mahatmyam as having been conquered by Shubhaviata the following countries are stated viz.—Vidaibba, Pandya, 'Kerāla', Vanga, Kalinga, Kuru, Malava, Paraseeka, Kukura, Simhala, Varahataka, Kosala, Chedi and Kambhoja.

Authority: - Sri Shobhanachala Mahatmyam, Pages 5 and 6

Of these countries Kerala was established by Parashurama in the beginning of Shuddha Dwaparam of 26th Mahayugam.

Vide:—Part I of this history, Page 281.

At the same time his brother Pandya established a Kingdom in his name.

Vide:—Harivamsham, Harivamsha Parvam, Chapter 32.

Vidaibha was established by a king of that name in the Shuddha Dwaparam of the 18th Mahayugam and Anga and Kalinga countries were established by the kings of those names in the beginning of the Sandhyamsha of the Dwaparam of the 18th Mahayugam.

Vide:—Part I of this history, Page 266.

The other countries Chedi, Kuru and Kambhoja might have been established before 26th Dwaparam. Therefore Shubhaviata was crowned at the age of twelve when 30000 years were remaining to the end of the Shuddha Dwaparam of the 26th Mahayugam which time fully covers the establishment of the Kingdoms named above. Then he started on the conquest of the Earth. It

is said in the Mahatmyam named above that he conquered the countries mentioned above and the whole Earth and married Shubhangi the daughter of a king of Videha in Swayamvara by the time he completed his 16th year. Then he performed a horse sacrifice at the end of which the celebrated ascetic Sage Sanatkumara called on him. The Emperor together with his Empress worshipped the Sage. Then the Sage advised him to worship God Vishnu only without letting his mind swerve from Him. Then the Emperor said that he wanted to worship Sri Narasimha incarnation of God Sri Narayana. The Sage giving a chant in praise of Sri Narasimha advised him to enchant the chant in a lonely place.

So saying Sanatkumara went away. Then Shubhavrata placed the reins of government in the hand of his Prime Minister and coming to Varaha Pushkarini at the foot of Sri Shobhanaachalam near the northern bank of Krishna near Bezvada (Vijayavada) in the midst of Andhra country began to make penance. First he made penance subsisting on fruits then on leaves and water. At last he made penance subsisting only by inhaling air and standing on a toe with uplifted hands. All the Devas seeing that rigorous penance were astonished and reported it to Indra. He sent the Apsara called Menaka to swerve Shubhavrata from penance fearing that his aim was at his place. The Apsarasa went there and was unable to swerve the Sovereign from penance and returned and told the matter to Indra. Then Indra with all the Devas went to Shweta Dweepam and prayed the Incarnation of God there and represented that unless Shubhavrata is given what he wanted he would burn.

the world with his rigorous penance God consented with a smile and Indra returned. Then God incarnated as Narasimha and riding on Garuda with Sri Devi went to the place where Shubhavrata was making penance. Then Shubhavrata after making penance for one thousand years saw God Sri Narasimha as white as the moon with a jewelled crown, a white wavering long mane and holding Sudarshana Chakram and Panchajanya Shankha with upper two hands holding Kaumodaki Mace with an other hand wearing Nandaka sword on the waist and holding up the remaining hand in token of protection riding on Garuda with Sri Devi in His lap and showering kind looks on him. Then Shubhavrata prayed Sri Narasimha and requested that He must stay on the hill Shobhana-chalam in the same form and be worshipped by him. Sri Narasimha consented and stayed on the hill with Sri Devi. Then Shubhavrata built temples to Him and was worshipping Him with daily worships and festivals, He did not return to Sourashtra but building a capital called Shoorasenapuram near Sri Shobanachalam and living there with his Empress ruled the whole Earth as Chakravarti for 30000 years until the end of Shuddha Dwaparam of the 26th Mahayugam as the duration of the reign of Sovereigns in Shuddha Dwaparam was 30000 years. He had a son called Satyavrata III who ruled after his father attained the Supreme Heaven. The name of this Satyavrata is not mentioned in the Mahatmyam. But he must have ruled after Shubhavrata as the place situated near Shobhanachalam on which the town of Nuzvid is now situated is called Satyavrata Kshetram. This Satyavrata III must have ruled 160 years at the beginning of Sandhyamsham of the Dwaparam the duration of the reign of Sovereigns of that time.

We have no information of the dynasty afterwards.
The Third Andhra Dynasty.

Besides these two Andhra dynasties there was another Andhra dynasty. A Sovereign called Andhra was born to Bali a descendant of Anu a son of Yayati and winning the eastern portion of Vidarbha about the beginning of the Sandhyamsha of the Dwaparam of the 18th Mahayugam established a kingdom in his name. Thenceforth that portion of Vidarbha was called Andhra. We have no information of his successors, but they ruled until the end of the Sandhyamsha of the Dwaparam of the 28th Mahayugam when Rukini conquered that country from a descendant of Andhra and amalgamated it into Vidarbha.

End of the History of the Andhras.

Dynasty of Jankas of Kanchi.

Sri Hastigiri Mahatmyam, Chapter 17, from
 Stanza 7.

It is said in part I of this history of Ancient Bharata Varsha Page 325 that Kushadhwaja III a descendant of Kushadhwaja I brother of Seeradhwaja father of Seeta came to Southern Bharata Varsha about the middle of the Sandhyamsha of the Dwapara Yugam of the 28th Mahayugam and began to rule in Kanchi. But in this Chapter it is said that he is of the Dynasty of Ikshwaku I. By this it may appear that he is a descendant of Sri Rama or Kusha. It cannot be so as there were no Kushadhwajas known in the Dynasty of Sri Rama. Further all the

conquered the whole Earth and ruled it with justice with Ayodhya as his capital. He performed a sacrifice to obtain a son. Then Vyasa advised him to go to Kanchi and worshipping Sri Varadaraja pray Him to bestow a son whom he would have a good son. The Sovereign bowed the Sage and went to Hastigiri obtaining the Ashtaksbari chant from the Sage Bruhaspati and going to God Sri Varadaraja on the Hastigiri worshipped Him with that chant and flowers, sandal paste and by offering food to Him and feeding the poor with that food and himself fasting. By the favor of that God the Sovereign obtained a good son. He named him as Sarvavishwajit. When he came of age Kushadhwaja crowned him in his place and obtained Heaven by praying Sri Varadaraja.

Sarvavishwajit.

Then Sarvavishwajit conquered the whole Earth. He cut the forest which occupied the ruined town of Kanchi and rebuilt the city and the temples in it. He resided in the city. He bestowed many towns and villages to Sri Varadaraja. In his reign there were timely rains and Earth yielded plenty and the people enjoyed prosperity and the gardens bore plenty of fruit and flowers. He performed many sacrifices and pleased Indra wherefore he rained plentifully by which the Earth yielded plenty. He had a son called Satyasandha,

His son was Muchukunda,

His son was Sarvagnya,

His son was Santapana,

His son was Sahasramshu,

His son was Mareechi,

His son was Satyajit,

His son was Sujana.

Then his descendants ruled until the end of the Dwapara Sandhyamsha.

Stanza 43 of the same Chapter.

The duration of the reigns of these Sovereigns is not stated. Therefore we must calculate the periods of their reigns from the Data given in the 1st Part. This Kushadhwaja III ruled in the middle of the Dwapara Sandhyamsha of the 28th Mahayugam. According to the Data given in the 1st Part the duration of the reign of the Sovereigns in Dwapara Sandhyamsha was 160 years. Therefore these Sovereigns.

1. Kushadhwaja	} Each ruled 160 years and the total coming to $160 \times 10 = 1600$ years. Dwapara Sandhyamsha is 72000 years. In this time by the time Kushadhwaja III came to the throne half of the Sandhyamsha elapsed.
2. Sarvavishwajit	
3. Satyasandha	
4. Muchukunda	
5. Sarvagnya	
6. Santapana	
7. Sahasramsha	
8. Marcechi	
9. Satyajit	
10. Sujana	

Therefore $2)72000$

36000 years remained by the time he came to the throne. In this time the above 10 Sovereigns ruled 1600 years $36000 - 1600 = 34400$ years remained.

In this time 160)34400(215 Sovereigns successors of Sujana ruled.

$$\begin{array}{r}
 320 \\
 \hline
 240 \\
 160 \\
 \hline
 800 \\
 800 \\
 \hline
 \end{array}$$

It is said in this chapter of Sri Hastigiri Mahatmyam that these successors of Sujana ruled up to the end of Dwapara Sandhyamsha.

Authority:—Stanza 43.

Bruhadbala a descendant of Kusha son of Sri Rama was ruling in Ayodhya in the end of the Dwapara Sandhyamsha. Therefore Kushadhwaja III cannot be a descendant of Sri Rama or Kusha.

When Kushadhwaja I and Kushadhwaja II brother and son of Seeradhwaja were ruling in Sankasya and Mithhila respectively Dasaradha II and Sri Rama were ruling in Ayodhya in succession. Therefore Kushadhwaja who settled in Kanchi cannot be either of the above two Kushadhwajas as it is said that this Kushadhwaja was ruling in Ayodhya before he came to Kanchi. Therefore he was Kushadhwaja III descendant of Kushadhwaja I King of Sankasya. One of his ancestors conquered Ayodhya from a successor of Kusa in the beginning of the Sandhyamsha of Dwaparam and occupied the city.

Pandya.

As it is shown in the history of the Cholas the Kingdom of Pandya was founded by Pandya son of Akreeda in the beginning of the Shuddha Dwaparam of the 26th Mahayugam with Mathura as capital.

We have no information of the Sovereigns of the dynasty until Kulashekhara Pandya whose history and that of his successors were elaborately described in the Halasya Mahatmyam in Chapter 6 from Stanza 35. It will be mentioned here briefly.

Kulashekhara ruled 6000 six thousand years. The time of his reign can be known thus Chapter 7, Stanza 22.

Kulashekharā	ruled	6000 years	..
His son Malayadhwaṇa	„	10000	„ Chapter 8, Stanza 15.
His son-in-law Sundarā	„	64000	„ Chapter 16, Stanza 74.
In all these 3 Sovereigns	„	80000	„

: The duration of the reigns of the succeeding sovereigns is not given. But it is said that when Anantaguna the 7th from Sundarā was ruling Sri Rama passed near his capital Madhura with His army of Vanaras (monkeys) to invade Lanka. Sri Rama ruled $1000 - 12 = 988$ years in the latter part of the Sandhyamsha of Treta Yugam of 28th Mahayugam and 10000 and 12 years in the Sandhi of Dwaparam. He was crowned at the age of 39 after conquering Lanka and killing Ravana. Therefore Anantaguna must have ruled 4000 years at the end of Sandhyamsha of the Treta Yugam of the 28th Mahayugam as the duration of the reign of Sovereigns in Treta Sandhyamsha was 5000 years. The Treta Sandhyamsha is 108000 years in which time the 1st three Sovereigns ruled 80000 years. The remaining time was $108000 - 80000 = 28000$ years. In this time the 7 sovereigns ruled 4000 years each. Anantaguna died at the end of the Sandhyamsha of the Treta Yugam of the 28th Mahayugam. Therefore Kulashekharā Pandya ruled 6000 years at the beginning of the Sandhyamsha of the Treta Yugam of the 28th Mahayugam. His son called Malayadhwaṇa ruled 10000 years after him. At the end of his reign he performed a sacrifice to obtain a son; but a daughter was born to him who was an incarnation of Parvatī. The Sovereign named her Tatātaka. When she grew to youth he crowned her on his throne and died.

Tatataka conquered a great portion of Southern Bharata. Shiva under the name of Sundara Pandya met her during her conquests and helped her. He returned to Madhura with her and married her. Thenceforth Sundara ruled the realm. He ruled 64000 years. As the two previous Sovereigns were the devotees of Shiva and Sundara was Shiva himself they ruled in excess of the duration of the reign of the Sovereigns of the time. In all they ruled 80000 years.

Then 7 Sovereigns namely Ugra, Veera, Abhisheka, Vikrama, Rajashekhara, Kuloththunga and Anantaguna succeeded and ruled 4000 years each. At the end of the reign of Anantaguna Sri Rama passed by his capital with a large army of Vanaras (monkeys) to punish Ravana when He stayed a while under the shelter of the Bull Hill near Madhura. Chapter 35. Anantaguna ended his reign at the end of the Sandhyamsha of the Treta Yuga. In Dwapara Sandhi nine kings beginning with Kulabhooshana and ending with Varaguna ruled.

Dwapara Sandhi is 272000 years.

The duration of the reign of Sovereigns then was 7500 years.

$$\begin{array}{r} 7500 \times 2000 (9) \\ 67500 \\ \hline 4500 \end{array}$$

4500 years remained which time Rajaraja son of Varaguna ruled. He ruled in Shuddha Dwaparam 7500—4500=3000 years. Chapter 50.

Shuddha Dwaparam is 720000 in which Rajaraja ruled 3000 years the remaining time is 720000—3000=

717000. In Shuddha Dwaparam. the duration of reign of Sovereigns was 30000 years. Therefore in Shuddha Dwapa-

30000	717000(23 ram twenty-three Sovereigns
60000	ruled beginning with Suguna
<hr/>	and ending with Atulavicrama.
117000	The remaining time is 27000
90000	years.
<hr/>	
27000	
<hr/>	

During this time the successors of Atulavicrama named Atulakeerti and Keertibhooshana ruled. It is stated that with the last named the dynasty ended wherefore the above decision is arrived at. Chapter 55.

In Dwapara Sandhyamsha 30 kings were named beginning with Vamshashekhar and ending with Madhureshwara. Chapter 69.

Dwapara Sandhyamsha is 72000 years.

The duration of the reign of the Sovereigns then was 150 years.

Therefore the duration of the reign of the 30 kings named above was $30 \times 150 = 4500$ years and the remaining time was $72000 - 4500 = 67500$ years.

During this time 67500

150)67500(450 Sovereigns ruled.
600
<hr/>
750
750
<hr/>

The last of these Sovereigns was a Sovereign called Pravēra who sided the Pandavas in the 1st Great Mahā-bharata War and was killed by Ashwadāhania.

Authority:—Sri Mahabharatam, Karna Parvam,
Chapter 21, Stanza 1.

Hence he was the last of the dynasty in the Ancient Period.

Kerala or Chera.

Kerala one of the sons of Akroeda was crowned by Parashurama as king of Chera in the beginning of the Shuddha Dwaparān of the 26th Mahayugam. Thenceforth Chera was called Kerala. This Kerala was called Bhanuvīrama in the history of Travancore. Bhanuvīrama might be the title of Kerala. He was crowned in Srivardhanapuram or Padmanabhapuram. Parashurama gave him all the land of Chera between Kanyakumari (Cape Comorin) and Gokarnam. Then Parashurama crowned a king called Cola brother of Kerala at Gokarnam as king of Kolathnad (South Canara). Long after Parashurama crowned Adityavīrama nephew of Bhanuvīrama at another city also called Srivardhanapuram. Parashurama further crowned Udayavīrama of the family probably son of king Cola named above as the king of North Kerala.

By the advice of Parashurama and Narada Udayavīrama performed Hiranyagarbha Godanam. He had made a life-sized golden cow and a silver bull and gave them to the Brahmans. For this ceremony all the Sovereigns between Gokarnam and Cape Comorin were invited and assembled. The 1st seat was assigned to Kulasekhara Perumal King of Travancore a son of Bhanuvīrama.

The next was allotted to Udayavarma of Koluthunad. This was the history of Kerala in the Shuddha Dwaparam of the 26th Mahayugam.

History of Travancore, Chapter 1, Pages 24 to 26.

In the history of Travancore it is erroneously stated as the history of Theta Yugam.

In the last Dwapara Sandhyamsha Arjuna brother of Yudhishtira came from Indraprasta to Kerala on Teertha Yatra (pilgrimage) about 20 years before the 1st great Mahabharata War and married Chitrangada a daughter of the king of Manalooru a city and had a son called Babhravahana by her. This king of Manalooru was a King of Kerala. In this history of Travancore it is erroneously stated that he was a Pandya King. This is the history of Kerala of the ancient period.

1. Yayati = Devayani
2. Turvasu
3. Vanhi
4. Gobhanu
5. Traisanu
6. Karandhama
7. Marutksha
8. Dushyanta (adopted son)
9. Karuthama
10. Akreeda

| 26th Shuddha Dwaparam.
11. Pandya Kerala Kola Chola

Authority:—Hari Vamsam, Parvam 1, Chapter 32, from Stauza 113 to 123.

12. Kulashekhara (6000 years in the Sandhyamsha
of the Treta Yuga of the 28th
Mahayuga after 55000 years)

Authority:—Hulasya Mithunyan, from Chapter 7.

13. Malayadhwaja 10000 years Chapter 8.
14. Tatataka = Somasundara 64000 years Chapter 9.
15. Ugra = Kuntunati Chapters 17 and 21.
16. Veera Chapter 23.
17. Abishoka Chapters 24 and 27.
18. Vikrama Chapter 28.
19. Rajashekhar Chapter 30.
20. Kulathunga Chapter 31.
21. Anantaguna Chapters 34 and 35.

End of Treta Sandhyamsha.

Beginning of Dwapara Sandhi.

1. Kulabhushana Chapters 33 and 40.
2. Rajendra Chapter 41.
3. Rajesha Chapter 43.
4. Rajigambheera
5. Pandiyavamsa Pradeopa } Chapter 43.
6. Paruhoota Vijeta
7. Pandiyavamsa Patika }
8. Saniresha Palishakhara Chapter 45.
9. Varaguna Chapter 46.
10. Rajiraja do

End of Dwapara Sandhi.

Beginning of Shuddha Dwaparam.

1. Suguna Chapters 51 and 52.
2. Chitharajha Chapter 55.
3. Chitrabhoosha

- 4 Kulachoodamani
5. Rajachoodamani
6. Chitradhwaya
7. Chitravarina
8. Chitrasena
9. Chitravikrama
- 10 Rajamartanda
11. Raja Choodamani II
- 12 Raja Shardoola
- 13 Dwijaraja Kulotbham
14. Ayodhana Praveena
15. Rajakunjara
16. Vararajabhayankara
- 17 Ugrasena
18. Mahasena
19. Shatrunjaya
20. Bheemaradha
21. Bheema Parakrama
22. Pratapamartanda
23. Vikrama Kambuka
24. Atula Vikrama
25. Atula Keerti
26. Keertibhooshana

End of Shuddha Dwaparam.

Beginning of Dwapara Sandhyamsa.

1. Vamsha shekhara
2. Vamsha Choodamani
- 3 Pratapa Soorya
4. Vamshadhwaya
5. Ripumardana

6. Cholavamshantaka
7. Cheravamshantaka
8. Pandya Vamshesha
9. Vamsha Shiromani
10. Pandyeshwara
11. Kuladhwaja
12. Vamsha Vihhooshana
13. Somachoodamani
14. Bhoopachoodamani
15. Pandya Kulesha
16. Arinardana Chapter 67.
17. Jagannadha „ 68.
18. Veerabahu
19. Vikramabahu
20. Parakramabahu
21. Surabhi
22. Kunkuma
23. Karpooora
24. Karunya
25. Purushottama
26. Shatrushasana (Won and ruled Chola and Chera countries)
27. Kubja or Sundara Pandya II Chapters 68 & 71.
28. Madhureshwara
29. Praveera (Ruled at the end of the Dwapara Sandhyamsha and was killed in the Great 1st Mahabharata war by Ashwaththama).

Authority:—Mahabharatam, Karna Parvam, Chapter 21.

CHAKORA BIRDS.

The bird called Chakora in Sanskrit is stated in Apte's Dictionary as a green partridge which are tamed in Northern India and go by that name in those parts. But a Chakora as described in Sanskrit literature is a night-bird. Therefore it cannot be the green partridge which belongs to a partridge kind and not a night-bird. Chakora in reality is a bird midway between an owl and a hawk and roams on the sky mostly in moonlight nights crying occasionally harsh and shrill cries like harsh and shrill whistles. The cock cries harshly and the hen cries shrill cries. They frequently dwell in the pagodas of the temples of the Southern India. I have heard them crying at nights in those places. I have heard them crying while roaming by pairs and crying at nights on the pagodas round the Mahamagham tank in Kumbhakonam. But I never saw a bird until a night in the summer of the year 1931. Once I was lying on the open balcony of my palace in Nuzvid on a moonlight night when I heard the shrill voice of a Chakora nearing my palace and I was looking at the sky to see the bird. But the bird did not appear until it came pursuing a middle sized bat close to the tower of my palace. Then the bat flew into the Verandah of the palace and escaped its pursuer. The Chakora ~~fearing to enter the Verandah~~ perched on the electric conductor. Then I was able to see the bird. It was double the size of a sparrow hawk and in its movements like wagging its tail and perching very agilely like a hawk. It wagged its tail and got down when it got out of my sight. We call it in Telugu Jeeluga. It has stripes on its chest and is like a hawk in color. This is the Chakora. I decide

so by its habit of roaming in moonlight nights and as it was described in Sanskrit literature as feeding on moonrays. But as it pursued a bat it feeds on bats. There is another species of this bird which is a little smaller and of a reddish hue which is called Moeluga.

CHAKRAVAKA BIRDS

There are two kinds of Chakravakas. One is water bird which is described in Sri Ramayanam and other works like Sri Venkatachala Mahatmyam. This is blue water fowl and live in herds and their cry resemble the rolling of an ungreased cart wheel, hence its name. The other kind is described in the morning prayers to Venkateswara. It is said there that it cries along with cocks. This is a spotted partridge, it cries in the mornings like 'Chakra,' hence it is named a Chakravaka.



(A) Ajameedha

SHEET]

Ruksha I

Samvarna

Kuru

Sudhanu

Janhu

Parikshit

Suhotra

Saradha Ch 20

Chyavana

Viduradha

Krutaka

Sarvabhoma (S)

Janamejaya Shrutasena Ugrasena Bheemasena
Uparicharavasu = Girika (Sri Mahabharatam, Adi Parvam)

Bruhadradha

Pratyagra

Kushamba

Mavella

Matsya

Kushagra

Jarasandha

Founded

Rushabha

Sahadeva

kingdom
in his name

Pushpavon

Somapi

Satyadhruti

Shrutashwa

Virata

Sudhanva

Killed in
bharata

Maha-
War

Jantu

Uttara
(Killed in
Mahabha-
rata War).

Abhimanyu = Uttara
D
Parikshit

Jarasandha was contemporary with Pandavas and Sri Krushna. Therefore he cannot be a son of Bruhadradha who was a brother of Matsya whose descendant Virata was also a contemporary with Pandavas. Therefore Jarasandha must have been a son of Bruhadradha II a descendant of Bruhadradha I.

(A) Ajameedha

SHEET No. 10

Ruksha I

Samvarna

Knru

Sudhanu

Janhu

Parikshit

Suhotra

Saradha Ch 20

Chyavana

Viduradha

Krutaka

Sarvabhoma (S)

Janamejaya Shrutasena Ugrasena Bheemasena
Uparicharavasu = Girika (Sri Mahabharatam, Adi Parvam)

Bruhadradha

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kingdom

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Shrutashwa

Virata

Killed in
Maha-
bharata War

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Uttara
(Killed in
Mahabha-
rata War).

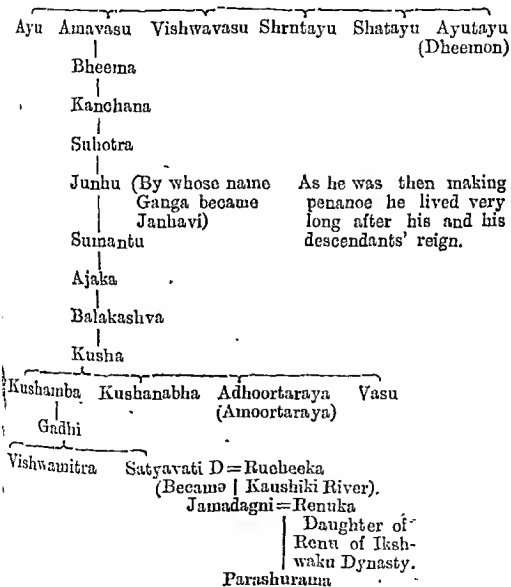
Abhimanyu = Uttara
D
Parikshit

Jantu

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Vishnu Puranam, Ansha 4, Chapter 7.

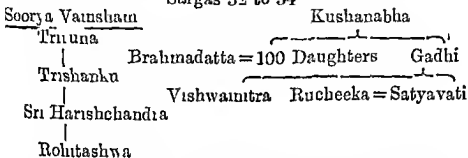
Puroarava = Oorvasi



In Sri Ramayanam it is said that Brahmadaatta was born to a Gandharva girl called Chooli and married the daughters of Kushanabha. Brahmadaatta's capital was Kampilya.

Sri Harishchandra ruled 85000 years from the beginning of Shuddha Treta Yugam of 18th Mahayugam. Trishanku ruled 20000 years at the end of the Sandhi of the Treta Yugam of the 18th Mahayugam.

Authority.—Sri Ramayanam, Bala Kandam, Saigas 32 to 34



By the above we understand that Brahmadaatta was contemporary with Gadhi father of Vishwamitra and Triruna father of Trishanku as they ruled in Sandhi of Treta Yugam of 18th Mahayugam about the same time.

In the 1st Gencology we see another Brahmadaatta but he was much later than the first as he was the son of the daughter of Shukia. It is also said that the ancestor of Brahmadaatta called Samara ruled in Kampilya. Both these are later than Brahmadaatta I as they were the descendants of Ajameedha a descendant of Bharata son of Dushyanta by Shakuntala daughter of Vishwamitra. Drupada's capital was Kampilya.

Authority.—Sri Mahabharatam, Adi Parvam, Chapter 138, Stanza 73.

We cannot set aside the history in Sri Ramayanam as belonging to another Kalpani though it is against Sri Vishnu Puranam as Sri Ramayanam was composed when about 1000 years passed in the reign of

Sri Rama which incarnation was of this Kalpam and Vishwamitra himself told his descent to Sri Rama. Therefore the history in Sri Ramayanam was of this Kalpam. The history in Sri Vishnu Puranam was of Saraswata Kalpam as it follows Sri Bhagavatam. But the statement in Sri Ramayanam that Kusha was Brahma's son cannot be adopted for the reason that he married a daughter of Vidarbha which is stated in the same place & as Vidarbha was born in the 18th Mahayugam. Therefore we adopt the descent in Sri Vishnu Puranam as far as Kusha understanding that in Sri Ramayanam Kusha is stated as a son of Brahma for brevity's sake; from Kusha we adopt the descent stated in Sri Ramayanam thus:—

Kusha = Vaidarbhi

(Daughter of a king of Vidarbha)

Kushamba (Built Kau- shambi and ruled there)	Kushanabha (Built Ma- hodhya and ruled there)	Adhoottaraya (Built Dbar- maranya and ruled there)	Vasu (Built Giri- vija and ruled Ma- gadha King- dom)
---	--	---	--

Brahma-
datta I = daughters 100 Gadbi
(Ruled in Kanyakubja)
Authority:—Sri Mahabharatam, Aranya
Parvam, Chapter 115, Stanza 20.

Vishwanutra Satyawati = Ruoheeka

Janadagni = Renuka

Sri Parashurama
Sri Vishnu
Puranam.

In Sri Ramayanam, BalaKandam,
Sarga 34, Stanza 2 it is again
said that Kusha was the son
of Brahma. But there to
we must understand as st-
ted so for brevity's sake.

In Kishkindha Kandam of Sri Ramayanam neither Panchala nor its capital Kampilya is stated. Therefore Brahmadatta I ruled in Kampilya as contemporary of Trishanku father of Trishanku. His descendants extinguished before Sri Rama. Samara ruled far later than Sri Rama.

In the Genealogy shown above Sri Bhagavatam and Sri Vishnu Puranam coincide with each other with the change of some names. In them Vishwamitra is said to have descended from Kushambha. In Sri Ramayanam he is said to have descended from Kushanabha which cannot be set aside as stating the history of other Kalpam as the incarnation of Sri Rama described in Sri Ramayanam took place in this Kalpam and Vishwamitra himself was stating his descent to Sri Rama. Therefore the descent stated in Sri Vishnu Puranam was of Saraswata Kalpam as it coincides with that stated in Sri Bhagavatam which describes the history of Saraswata Kalpam but the statement in Sri Ramayanam that Kusha was the son of Brahma was stated for brevity's sake. Therefore the descent of Vishwamitra and Parashurama of this Kalpam was as follows —

Puroorava = Oorvasi

Ayu Amavasu Vishwawasu Shrutayu Shatayu Ajutayu
 |
 Bheema
 |
 Kanchana
 |
 Sukotra
 |

Janhu
|
Snmantu
|
Ajaka
|
Balakashwa
|
Kusha

Kushamha	Kushanabha	Adhoottraya	Vasu
Built and ruled in Koushambi	He built the town called Mahodaya and was ruling there. He might have changed that when his daughters were turned into Kanyakubja by Vayu (Deity of air) and redeemed from the ailment when they were married by Brahmadatta King of Kampil as his son Gadhi is stated in Mahabharata as King of Kanyakubja.	Built and ruled in Dharmaranya	Built in Girivraja and ruled Magadha country
Authority: — Mahabharata, Aranya Parvan, Chapter 115, Stanza 20.			

Brahmadatta = 100 Daughters
(son of Chooli and Somada)

Gadhi
|
Vishwamitra Satyawati D = Rucheeka
|
Jainadagni = Renuka
|
Vasumatu & others Parashurama

Vishwamitra was contemporary with Trishanku who ruled 20000 twenty thousand years in the end of the Treta Yuga Sandhi. Vishwamitra ruled about 15000 years in that time. His father Gadhi ruled in Kanyakubja as contemporary with Triaruna. Gadhi's father Kushanabha was contemporary with Triaruna's father. As Brahmadatta I was ruling in Kampilya when he married the daughters of Kushanabha father of Gadhi he was contemporary with Kushanabha and ruled 20000 years.

Trishanku 20000	} 60000 years before the end of Sandhi of Treta Yugam of the 18th Mahayugam.
Triaruna 20000	
His father 20000	

In Sri Vishnu Puranam Samara a descendant of Bharata is stated as King of Kampilya. Therefore he ruled long after Brahmadatta I whose successors perished probably at the end of the 18th Mahayugam. Kampilya was stated as the capital of Panchala in Sri Mahabharatam under its king Drupada.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 138, Stanza 73.

The name of the kingdom of Panchala came to existence with the five Kings.

In Brahma Vaivarta Puranam Brahma Khanda Chapter 16 Stanzas 11 to 13 it is said that Bhaskara or Sun-God taught the Ayurveda or the Science to cure diseases to his disciples who promulgated the science by composing works on it. Among them Dhanvantari and Divodasa who were kings of Kasi were enumerated. As Divodasa was the descendant of this Dhanvantari I the Dhanvantari enumerated was Dhanvantari II who was

Dhanvantari I reincarnated in the churning of the Milky Ocean in the beginning of the Kruta Yuga of the 4th Mahayugam.

Nakula and Sahadeva who were enumerated in the same place in Brahma Kavarta Puranam were not the Pandavas but some others of those names who lived prior to them. But in Sri Vishnu Puranam, it is said that Dhanvantari of this Dynasty was given a boon in his previous birth that he would be born in this Dynasty of Kings of Kasi and promulgated Science Medicine. Therefore Dhanvantari was first born in the Churning of the Milky Ocean in the Kruta Yuga of the 4th Mahayugam was reborn in this dynasty of the king of Kasi.

The statement in Sri Vishnu Puranam must be taken as the history of the Kalpam.

Authority:—Sri Vishnu Puranam, Ansha 4, Chapter 8, Stanzas 2 to 4.

A CORRECTION.

Because in Sri Sobhanadreesa Mahatmyam Pandya and Kerala countries are included in the conquest of Shubhavrata and as those countries were established in Shuddha Dwaparam of 26th Mahayugam. I have said that Shubhavrata ruled in the beginning of Shuddha Dwaparam of 26th Mahayugam. In Sri Shobhanadreesa Mahatmyam it is said that Sri Devi thinking of Sri Sobhanadrisha did not observe the approach of Sri Narayana in Sri Vaikuthaam. Then Sesha went to Varaha Lake and worshipping Sri Shobhanadreesa bathed in the lake by his order and requested him to name the

lake after him and it is stated that the lake was named Ananta Saras in Treta yugam and Sri Devi incarnated in Dwaparam in Varaha Lake at the foot of Sri Shobhanadri Hill and gave boon to Mandhata which took place in the beginning of Dwaparam of 15th Mahayugam. Sri Shobhanadreesha incarnated by the prayers of Shubhavrata. Therefore Sri Shobhanadreesha incarnated before 15th Mahayugam and Sri Shubhavrata ruled about that time. As it is said in Sri Shobhanadreesha Mahatmyam that Shubhavrata was the son of Satyavrata and Satyavrata was son of Raji the time of these Sovereigns was thus.

Raji 20000—8000=12000 years.

Satyavrata 85000 „

Shubhavrata 85000 „

Satyavrata II 80000 „

In the time of Shubhavrata there were Pandya, Kerala, Vanga, Kalinga, Kukuru, Kuru, Varahata, Malava, Vidarbha, Chedi, Kambhoja and Kosala countries which might have been established by the sons of Ikshwaku I and they excepting Kosala were ruined before 26th Mahayugam and reestablished in 26th Mahayugam.

Paraseeka which was included in the conquests of Shubhavrata was established in the beginning of Shuddha Treta of 1st Mahayugam. Sinhala Dwepa (Island) too was in existence from the 1st Mahayugam. Shashubindu was crowned in Bahli in Ilavrata Varsham at the end of Shuddha Kruta Yugam of the 1st Mahayugam. His descendants ruled there until the end of that Kruta Yuga Sandhyamsha.

Then the Devas wishing to occupy that Varsham covered that Varsham with ice when the descendants of

Shashihindu left that Vaisham and travelling southwards gradually came to the south and settling in various places as stated in Vedic Homa of Aryans by Tilak at last established Parasaka in the beginning of Treta Sandhi. The cover of ice was removed by Devas from the beginning of Treta Yugam but they kept it for their earthly pleasure roamings and for the enjoyment of those virtuous people that go to Swargam after demise.

That country together with Kuruvasham was again covered with ice in the beginning of Sandhyamsha of Dwaparam and from that time it was being covered with ice at the beginning of the Sandhyamsha of Dwaparam of every Mahayugam being kept uncovered with ice before that time and retained for the enjoyment of Devas and those souls that go to Swargam.

Contemporaneous Sovereigns.

Raji ruled 8000 years in the end of Treta Sandhi of the 1st Mahayugam in Sourashtra under his elder brother Nahusha. Then he ruled 20000—8000=12000 years the whole Earth as Chakravarti.

Authority:—Sri Shobhanadraeesha Mahatmyam, Chapter 2.

He ruled in Sourashtra with Hatakapuri as Capital.

Yayati Nahusha's son ruled 80000 years from the beginning of Shuddha Treta Yugam including 1000 years at the end when he enjoyed the luxuries with his Queens giving the old age he attained untimely by the curse of Shukra his father-in-law.

Authority:—Sri Vishnu Puranam, Amsha 4, Chapter 10, Stanzas 5 and 14.

Raji's son Satyavrata I ruled 85000 years as Chakravarti in the capital of his father.

Authority:—The same as mentioned above in Sri Shobhanadrisha Mahatmyam.

Yayati ruled 12000 years under Raji. He ruled $80000 - 12000 = 68000$ years under Satyavrata I

Satyavrata I ruled $85000 - 68000 = 17000$ years holding sway over Puru the sovereign son of Yayati.

Shubhavrata won the whole Earth in his 12th year and ruled as Chakravarti. He ruled 85000 years having Shoorasenapuram near Sri Shobhanadri in Andhra country. He ruled $85000 - 17000 = 68000$ years holding sway over Puru and his brothers. He ruled $85000 - 68000 = 17000$ years holding sway over Praohinvon Puru's son and Sahasrajit and Kroshtu sons of Yadu and the sons of Anu, Druhya and Turvasu and the Sovereign of Kosala

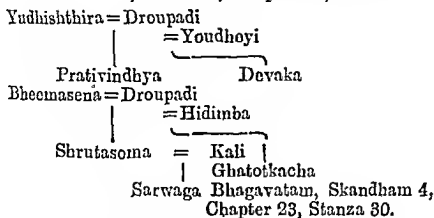
Authority:—Sri Shobhanadreesha Mahatmyam, Chapter 2.

Kroshtu established his kingdom in eastern portion of the Andhra country near the seashore by the favour of Shubhavrata and by his permission. Shubhavrata's son Satyavrata II ruled 80000 years in his father's capital in the Andhra country. He was not a Chakravarti. The dynasty ended with him. Kroshtu ruled $80000 - 17000 = 63000$ as contemporary of Satyavrata II. These two ruled independently. Satyavrata II ruled $80000 - 63000 = 17000$ years after Kroshtu as contemporary of Kroshtu's son. Then Satyavrata II ending his life without issue his dynasty came to an end. The descendants of Kroshtu began to rule the Andhra country independently.

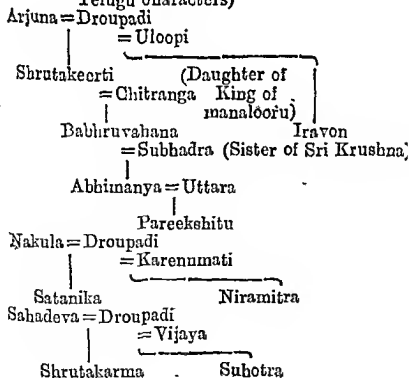
Even though it is stated in Mahabharata that Yayâti was a Chakravarti it cannot be adopted as the history of this Kalpam as it is not stated in Sri Vishnu Puranam. He gave the kingdoms to his sons Puru and others as subjects to Satyavata I and Shubhavrata.

The landmarks of Ketumala, Bhadiashwa, and Kuru Vaishas and the Island of Lanka marked in the map of the Earth of Rama's time can be seen in the map of the depths of the Ocean in the Library Reference Atlas.

Sri Vishnu Puranam, Ansha 4, Chapter 20, Stanza 11.



(In copy printed in
 Telugu characters)



Dwineedha (Vide Sheet No. 14)

Yaveenra]

Dhiutinon

Satyadhinti

Drudhanemi

Suparshwa

Sumati

Sunnatimon

Kruta

Ugrayuda

Kshemnya

Suveera

Nrupunjaya

Bruhadradha

Authority:—Sri Vishnu Puranam, Amsha 4, Chapter 19, Stanzas 13 to 15.

ADJUNCT.

In Brahma Siddhantam, Chapter 1, Stanzas 22 & 23 it is said that the Earth is in the form of a wood-apple and Meru Mount which is golden and has many gems passes through its centre and emerges on both its ends and on its upper end stay Manu, Indra, Devas and Rushees.

BRAHMA SIDDHANTAM.

In Stanzas 47 and 48 it is said that in the centre of the Earth the Equator is situated and under it is the Lavana Ocean like a waist girdle dividing Devas and Asuras and it is 130 Yojanams wide north and south.

Stanza 49. In its centre at equal distances four towns were built by Devas with golden door gardens.

Stanza 50. They are Yamakoti, Lanka, Romaka and Siddhapuri. Above them revolves the zodiacal wheel and the Planets.

Stanzas 51 and 52. Standing on Pushkara Tree which is in the centre of the Pushkara Dweepam placed the Planets above Siddhapuri in the time of Creation in the beginning of the Kalpam.

Stanza 55. The Diameter of the Earth is 1600 Yojanams.

VRUDDHA VASISHTHA SIDDHANTAM.

Stanza 39. The area of the Earth is 1094400 Yojanams and the Diameter is 1600 Yojanams. The circumference is 5059 Yojanams.

Stanza 40. Piercing through the Earth the Mount Meru issued out on both the sides north and south. On the northern summit Devas stay and on the southern summit Daityas live.

In Stanzas 41 and 42 it is said that on south of the Equator of the Earth is the Lavana Ocean and after it are Dugdha (Ksheera) Dīdhi, Ghruta, Ikshu, Madya and Swadu Oceans are situated gradually towards the north up to the Equator and the measurements diminish gradually

In 43 and 44 Stanzas it is said on the north of the Lavana Ocean four towns having golden walls and garlands set with gems, were built on the Equator at equal distances

In 45 and 46 Stanzas it is said that on the east of the Earth i.e. on Eastern Hemisphere Lanka (which is one of the above towns) was built on the Equator at 1265 Yojanams from the western end of the Hemisphere at the same distance from Lanka the town called Yamakoti (which is also one of the above four towns) was built on the eastern end of the Hemisphere at the same distance. On the east from it (i.e. on the centre of the Western Hemisphere) the town called Siddhapuri (which is also one of the four towns) was built on the Equator at the same distance where Siddhas who have no troubles live

In Stanza 47 it is said that on the East from it at the same distance the town called Romaka was built (which is also one of the above four towns) and Lanka is at the same distance from Romaka

In Stanza 48 it is said that the northern end of Meru the abode of Devas is at the same distance north of these towns and the southern end of Meru the abode of Asuras is at the same distance to the south of these towns

In Stanza 49 south of this southern end of Meru are Narakas and Badabynala the hot current is in the Svadu Ocean

Stanza 62 North of Lavan Ocean and occupying up to the centre of the Earth is up to the Equator is the Jambu Dweepam thence to the south are Shaka and other Dweepams

Stanza 63 They are Shaka, Shalmali, Kusha, Krouncha, Gomedaka and Pashkara Dweepams which are gradually situated southwards and between each of the Dweepams the above said Oceans (stated in 41st stanza) are situated

The description of the Varshas of Jamboo Dweepam
and the mountains forming their boundaries

Stanza 64 On the north of Lanka is the Mount Himavon and north of it is the Mount Hemacoota and on the north of it is the Mount Nishadha

Stanza 65 On the north of Yamakoti is the Mount Malyavon and on the north of Romaka is the Mount Gandhamadan

Stanza 66 North of Siddhapuri is the Mount Shrungavon and north of it is the Mount Shukla and to north of it is the Mount Neela

Stanza 67 Between the town Lanka and Mount Himavon is Bharata Varsha and between the Mounts Himavon and Hemacoota is the Kinnara Varsha

Stanzas 68 Between Hemacoota and Nishadha Mountains the Hari Varsha is situated and between the Mount Malyavon and the town Yamakoti is Bhadrishwa Varsha

Stanza 69. Between the Mount Gandhainadana and the town Romaka is Ketumala Varsha and between the town Siddapuri and Shrungavon Mount is Kuru Varsha.

Stanza 70. Between the Mounts Shrungavon and Shukla is Hiranmaya Varsha and between Shukla and Neela Mounts is Ramyaka Varsha.

Stanza 71. Between the mountains Malyavon, Neela, Nishadha and Gandhamadana Ilavruta Varsha is situated.

Stanza 72. This Vareha has golden ground and Devas and Gandharvas live there. In the centre of which is Sumeru (Sovereign of the mountains) like a pericarp (Karnika) of a lotus.

Stanza 73. That Mount celebrated by the name of Sumeru is golden all over and adorned with gems and is the abode of Siddhas and Devas.

Stanza 74. Its (Sumeru's) Vishkhamba Mountains on its four sides are Sngandha (Gandhsinadana II) Mandara, Vipula and Suparshwa.

Stanza 75. On these four trees called Jambu, Kadamba, Vata and Pippala respectively are grown. From the juice of the fruits fallen from the Jambu tree the River Jambu flows.

Stanza 76. From the sediment of that river gold is produced and Devas and Siddhas drink that sweet juice leaving off even the nectar.

Stanza 77. On the four sides of Sumeru are the gardens called Nandana, Chitraradha, Dhruti and Vaibhaja.

Stanza 78 On the four sides of Sumeru there are four lakes called Manasa, Arunoda, Mahahrada and Shubhravari.

Stanza 79 & 80 On the three peaks of that Mountain Sumeru which is golden all over and set with gems are towns of Sri Vishnu, Brahma and Shiva and below them are the towns of eight Dikpalas (Devas guarding the eight cardinal corners) Indra, Agni, Yama, Nairuti, Varuna, Vayu, Eashana and Chandia on the Kesara Mountains.

Stanza 81. The river formed by the water from the feet of Sri Vishnu flowed (when He incarnated as Trivikrama and His toe bore a hole in the wall of the Brahmandam and the water surrounding the Brahmandam flowed in and at the same time when Brahma washed the feet of Sri Trivikrama from the water in his Kamandala) and falling on the summit of the Meru on which the town of Brahma is situated and splitting into four rivers fell on the Vishkambha Mountains.

Stanza 82 One of them flowed into Bhadrashwa Varsham under the name of Seeta, and another flowed into Ketumala Varsham under the name of Chakshu, the third flowed into Bharata Varsham under the name of Alakanda and the fourth called Bhadra flowed into Kurn Varsham.

Stanza 83. The Bharata Varsham was divided into nine Khandams viz:-1. Aindia, 2. Kaseru, 3. Tamravarna, 4. Gabhastimat, 5. Kumarika, 6. Naga, 7. Soumanasa, 8. Varuna, 9. Gandharva and in Kumarika there are four castes. Therefore this was the Bharata Khandam of Sri Vishnu Puranam.

Stanza 92. Inside the Earth there are seven beautiful Patala worlds where Nagas, Asnras and Siddhas dwell.

Stanza 93. No Snn's rays shine there but those Lokas are lighted by the effulgence issued from the gems' on the beads of Nagas (serpents) and by the light issued from the juice of the medical plants.

III Siddhanta Snomani

Goladhyaya from Stanzas 17 to 36 where the Earth is described in the above Siddbantam closely follows Vruddha Vasistha Siddbantam.

The order of Dweepams was 1. Jambu, 2. Plaksha, 3. Shalmali, 4 Kusba, 5. Kronncha. 6. Shaka and 7. Pushkara (By saying that Pushkara was the 7th the order of the 7 Dweepams on the Puranic Earth or the Earth from the beginning of this Sri Varaha Kalpam and in the 1st Manvantaram was as stated above.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanza 5.

Stanza 6. These seven Dweepas were surrounded by the seven Oceans respectively as follows:—

1. Lavana, 2. Ikshu, 3. Sura, 4. Sarpi, 5. Dadhi, 6. Dngdha (Ksheera) and 7. Swadu (or Jala).

Stanza 7. Jambuu Dweepam is in the centre of all the other Dweepams and the golden Mount Meru is in its centre.

Stanza 8. Its northern summit is 84 thousand Yojanams above the surface of the ground and is 16 thousand Yojanams below the ground and it is 32 Yojanams wide on the summit and 16 thousand Yojanams wide at the base and is like a pericarp of a lotus to the Earth.

Stanza 10 1. Himavon, 2 Hemacoota, 3. Nishadha, on the south of the Meru, 4. Neela, 5. Shweta, 6. Shrungi on its north are the mounts forming the boundaries of the Varshas.

Stanza 11. Of these the two centre ones were one lakh yojanams long and the rest were ten thousand yojanams less i.e. 90 thousand Yojanams and they all were two thousand yojanams high and also two thousand yojanams wide.

Stanza 12. Bharata, Kimpurusha and Hari Varshams were Varshams to the south of Meru in order from the south.

Stanza 13. Ranyaka, Hiranmaya and the northern Kuru Varsham were the Varshams north of Meru.

Stanza 14. These Varshams were 9000 yojanams (north to south). Ilavruta Varsham was in the centre and in its centre the golden Meru rose high.

Stanza 15. The Ilavruta Varsham was 9000 yojanams wide on the four sides of Meru and four mountains form the Vishkambha Mounts of Meru on its four sides.

Commentary. Ilavruta Varsham was 34 thousand square yojanams with Meru. Bhadiashwa and Ketunala Varshams were ($4 \times 8 = 32$) 32000 square yojanams each.

Stanza 16. On the east Mandara, on the south Gandhamadana, on the west Vipula and on the north Suparshwa each 10000 yojanams high are the Vishkambha mountains on the four sides of Meru.

Stanza 17. On them Kadamba, Jambu, Pippala and Vata trees each 100 yojanams high sprouted.

Stanza 18. By this Jambu tree the Jambu Dwepa got its name and fruits of the size of a large elephant fall from that tree.

Stanza 19. On that mount and from the juice issued from them a river called Jamhu flows which is drunk by the people residing on its bank.

Stanza 20 Hence they have no sweat, no bad smell, no old age, no loss of vitality of their Indriyas (bodies).

Stanza 21. From the sediments of the river gold is formed forming the ready source of ornaments.

Stanza 22. On the east of Meru the Bhadrashwa Varsham and on the west Ketumala Varsham were situated and in their midst Ilavrita Varsham is situated.

Stanza 23. On the east of Meru the garden called Chaitraradha, on the south the garden Gandhamadana, on the west the garden Vubhaja and on the north the garden Nandana of Devas are situated.

Stanza 24. On the east of Meru the Lake called Aruṇoda, on the west Asitoda, on the south Mahabhadra and on the north Manasa are situated and these Lakes are enjoyed by Devas.

Stanza 37. Mayavon and Gandhamadana II Mountains (which form boundaries of Ketumala and Bhadrashwa Varshams and Ilavrita Varsham) stretch as far as Neela and Nishadha Mountains. In their centre Meru Mount stands in the form of a Perioarp.

Stanza 39. Jathara and Devacoota two of the important mountains stretch north and south as far as Neela and Nishadha Mountains.

Authority:—Chapter 2.

Chapter 3.

Stanza 27. Oh Maitreya! This Jambu Dweepam consisting of nine Varshas as was stated by me briefly is one lakh yojanams long (round the Earth).

Stanza 28 Jambu Dweepam is surrounded by Lavana Ocean which was also one lakh yojanams long.

Chapter 4.

Stanza 1. As Lavana Ocean surrounds Jambu Dweepam Plaksha Dweepam surrounded Lavana Ocean.

Stanza 2. Jambu Dweepam was one hundred thousand yojanams long (round the Earth), Plaksha Dweepam was double its length.

Stanza 20. Plaksha Dweepam was surrounded by Ikshurasa Ocean which was of the same length.

Stanza 24. The Ikshurasa Ocean was surrounded by Shalinali Dweepam which was double its length.

Stanza 34. The Shalinali Dweepam was surrounded by Suroda Ocean which was of the same length.

Stanza 35. The Suroda Ocean was surrounded by Kusha Dweepam which was double the length of Shalinali Dweepam.

Stanza 45. The Kusha Dweepam was surrounded by Ghruta Ocean which was of the same length and Ghruta Ocean was surrounded by Krouncha Dweepam.

Stanza 46. Krouncha Dweepam was double the length of Kusha Dweepam.

Stanza 57. Krouncha Dweepam was surrounded by Dadhimandotha Ocean which was of the same length as the Krouncha Dweepam.

Stanza 58. Dadhimandotha Ocean was surrounded by Shaka Dweepam which was double the length of Krouncha Dweepam.

Stanzas 72 and 73. Shaka Dweepam was surrounded by Ksheera Ocean which was of the same length of Shaka Dweepam and Ksheera Ocean was surrounded by Pushkara Dweepam which was double the length of Ksheera Ocean.

Stanza 87. Pushkara Dweepam was surrounded by Swadu Ocean which was of the same length as Pushkara Dweepam.

Stanza 88. Thus the seven Dweepains were surrounded by seven Oceans, the Oceans were equal in length to the Dweepains and the Dweepains were double in length to one another.

Amsha 2, Chapter 2.

Stanza 31. Ganga flowing from the foot of Sri Vishnu when He incarnated as Trivikrama and flooding the Moon's Lokam will fall from the sky in the city of Brahma (on the summit of Meru).

Stanza 32. Thence she will divide herself into four branches called Seeta, Chakshu, Bhadra and Alakananda.

Stanza 33. Seeta falling from the sky and flowing towards east and falling on the summits of the mountains on that side of Meru and watering the Bhadrashwa Varsha will enter the (Lavana) Ocean.

Stanza 34. Likewise the Alakananda flowing southwards flows into Bharata Varsham and enters the (Lavana) Ocean in seven branches falling on the summits of the mountains on the southern side.

Stanza 35. The Chakshu flows west of Meru and watering the Ketumala Varsham enters the (Lavana) Ocean.

Stanza 36. The Bhadra, falling on the summits of the mountains north of Meru and watering the northern Kuru Varsham enters the northern ocean.

Stanza 37. In Sri Bhagavatam, Skandham 5, Chapter 2, Stanza 32.

1. Jambu, 2. Plaksha, 3. Shalmali, 4. Kusha, 5. Krouncha, 6. Shaka, 7. Pushkara.

The measurements of these Dweepains were each double, the former and were placed outside the other surrounding it.

Stanza 33. Kshara (Lavana), 2. Ikshurasa, 3. Suroda, 4. Ghrutoda, 5. Ksheeroda, 6. Dadhimandotha and 7. Shuddhoda were the oceans surrounding the seven Dweepams each equal in length to the Dweepams it surrounded.

Chapter 16.

Stanza 9. Ilavruta Varsham was bounded on the east by Gandhamadana and on the west by Malyavon Mountains which stretch as far as Neela and Nishadha Mountains and were 2000 yojanams long and four hundred miles of Ketumala and Bhadrashwa Varshams. The rest of the description of the Earth is the same as in Srī Vishnu Puranam.

DEDUCTION.

All the Siddhantas describe the Earth thus:—

Jambhu Dweepam occupied half the Earth i. e. up to the Equator. After it Lavana Ocean stretched 130 yojanams southwards and after it the other Dweepams were situated being surrounded by the Oceans.

The order of their situation was thus:

1. Jambhu Dweepam, Lavana Ocean,
2. Shaka Dweepam, Dugdha (or Ksheera) Ocean
3. Shalmali Dweepam, Dadhi Ocean,
4. Knscha Dweepam, Ghruta Ocean,
5. Krouncha Dweepam, Ikshu Ocean,
6. Gommedhika Dweepam, Madya Ocean and
7. Pushkara Dweepam, Swadu Ocean

Authority:—Brahma Siddhantam, Chapter 1, Stanzas 47 and 48 and

Vruddha Vasishtha Siddhantam, Chapter 8, Stanzas 41, 42, 62 and 63.

According to Siddhantans the Vaishams of Jambu Dweepam were situated thus —

1. Hari Varsham,
2. Kinnara Vaisham and
3. Bharata Varsham,

north to south on the Eastern Hemisphere.

- likewise—1. Ramyaka Varsham,
2. Hiranmaya Varsham,
 3. Kuru Varsham

on the Western Hemisphere in the same order.

On the eastern confluence of the two Hemispheres Bhadrashwa Vaisham and on the western confluence Ketumala Varsham stretched from the Malyavon and Gandhamadana Mountains respectively up to the Equator.

Between these four Varshams viz, Hari Vaisham and Ramyaka Vaisham Bhadrashwa and Ketumala Varshams in the midst of Malyavon, Neela, Nishadha and Gandhamadana Mountains Ilavruta Varsham was situated round Sumeru Mountain

PURANAM

- 1 Jambu Dweepam, Lava Ocean,
- 2 Plaksha Dweepam Ikshu Ocean,
- 3 Shalmali Dweepam, Sur Ocean,
- 4 Kusha Dweepam, Saipori Ghrita Ocean
- 5 Krouncha Dweepam, Didhmunda Ocean,
- 6 Shaka Dweepam, Dugdha (Asheeri) Ocean,
- 7 Pushkara Dweepam, (Swadu) Jala Ocean

By the description of the Dweepams in the 3rd Chapter it is evident that each of the Dweepams was double the size of the former as we proceed southwards. Therefore the Earth described by the Puranams was cone-shaped, whereas the Earth described by the Siddhantams was round.

Moreover there is difference in the order of the Oceans and Dweepams between them.

In Puranams the Dugdha or Asheera Ocean was the last but one. In Siddhantams it is the second one. In Puranams Plaksha Dweepam was the second one. In Siddhantams Gomadhika Dweepam is mentioned instead and it is placed as the last but one. Therefore the Earth described in Puranams differs from the Earth described by the Siddhantams, but in the description of the Varshams of Jambu Dweepam both Sri Vishnu Puranam and Sri Bhagavatam describe thus —

Bharata Varsham, Kuropurusha Varsham and Hari Varsham are stated to be towards the south of Meru and Ramyaka Varsham. Hiranmaya Varsham and the Kuru Varsham are stated to be towards north of Meru.

If the Puranams took the north of Sumeru to be the Western Hemisphere as the Siddhantams took it then it would mean that they agree with the Siddhantams.

and the Earth described by them would also be round. then it would be against the mention of the order of the Dweepains and Oceans at the outset of 2nd Chapter and the description of Dweepains and Oceans in the 3rd Chapter of Sri Vishnu Puranam. Therefore the Earth described by Puranams was cone shaped in which form it was at the beginning of the Kalpam and in 1st Manvantaram. Therefore they do not agree with Siddhantams.

We know from Soorya Siddhantam and Brahmar Siddhantam that Meru passes through the centre of the Earth forming its axis. Therefore by stating north of Meru in Puranams it is meant towards the northern side of the Earth. In the same way south of Meru is meant towards the southern side of the Earth i.e. northern and southern sides of Jambu Dweepam.

For that reason only the Kuru Varsham is stated in Sri Vishnu Puranam as the northern Varsham. Some may say why we must not understand the Siddhantams in the same light. This cannot be as they say that Jambu Dweepam occupied half of the Earth. Moreover unless three Varshams occupy the Eastern Hemisphere and the three Western Hemisphere there is no space for the Bhadrashwa and Ketumala Varshams to form at the confluences of the two Hemispheres and stretch as far as Equator.

Therefore the Earth described by Puranams was cone shaped and Dweepains, their Varshams and the oceans on that Earth were situated round the Earth. Therefore the Earth described by the Puranams was its form at the beginning of the Kalpam and in the 1st Manvantaram.

At the end of the Kalpams both by its revolution and the deluges at the end of each Manvantaram

and at the end of the Kalpam the Earth becomes a small mass and resumes its full form of cone by the touch of Sri Vaishna when He raises it from the waters of the Deluge at the beginning of the Kalpam

As it is said in Brahma Siddhantam that Manu resides on the northern summit of Meru and as it is said in Sri Bhagavatam, Skandham 9, Chapter 1, that Vivasvata Manu lived near Sumeru (on the northern summit of Meru) in the early part of his reign we must understand that all the description of the Earth in it is as it formed in the beginning of the Vivasvata Manvantaram. But in Brahma Siddhantam Brahma says that he placed the planets and the zodiacal wheel above Siddhapuri at the time of creation in the beginning of the Kalpam. Then we must understand the word Kalpam to mean Manvantaram. There is that meaning to that word in Va-chaspathya. Therefore the Earth became round at the beginning of the Vivasvata Manvantaram and all its description in Siddhantam refers to that Earth. Both in the Puranic Earth and Siddhantic Earth Ilavruta Varsham is in the centre of the Earth i.e., on its top round the northern summit of Meru. In Sri Bhagavatam it is said that Gandhamadana and Mahayon Mountains form its boundaries on East and West separating it from Bhadrashwa and Ketumala Varshams and extend as far as Neela and Nishadha Mountains. Therefore they form the boundaries of those Varshams and extend southwards to Neela and Nishadha Mountains. That was the description of Puranic Earth.

In Siddhantams the four lakes Arunoda, Mahabhadra, Asitoda and Manasa of Puranams are mentioned

as Arunoda, Mahāhrada, Shubhravari and Manasa respectively. The Badālanala is mentioned in Siddhantams as existing in Swadu Ocean. Therefore it existed in Swadu Ocean which is situated south of Pushkara Dweepam. The hot current flowed from the Northern Ocean to the Southern Ocean when the sons of Sagara dug the Earth in the 19th Mahayugam.

In Sri Vishnu Puranam it is said that Ganga, falling from the sky first fell in the city of Brahamā on the summit of Sumeru and splitted into four rivers. One of them called Seeta falling on the summits of the mountains on the eastern side of Sumeru and watering the Bhadiashwa Varsham entered the (Lavana) Ocean. The second river called Chakshu falling on the summits of the mountains of the western side of Sumeru and watering the Ketumala Varsham enters the (Lavana) Ocean. The third one called Bhadra falling on the summits of the mountains on the northern side of Sumeru and watering the northern Kuru Varsham enters the northern Ocean and the fourth called Alakananda falling on the summits of the mountains on the southern side of Sumeru and splitting into seven branches enters the Lavana Ocean after watering Bharata Varsham. As Bhadiashwa and Ketumala Varshams were near Sumeru even in the Earth formed at the beginning of the Vivasvata Manvantaram there is probability of Seeta and Chakshu falling from the summits of Sumeru and water those Varshams. But Kuru Varsham and Bharata Varsham were farthest Varshams to the south of Sumeru in the Siddhantic Earth. As the purpose of Ganga in descending to the Earth was to drench the ashes of the sons of Sagara which were in the Bharata

Vaishun, the branch of Ganga called Alakananda descended to Bhārata Vaisham. The Siddhantic Kuru Vaisham was the southernmost Vaisham of Jambu Dweepam in the Western Hemisphere. Therefore it is not probable that Bhadra River watered that Vaisham leaving two Vaishams in the middle.

Moreover it is said in Sri Vishnu Puranam that the river watering the northern Kuru Vaisham entered the Northern Ocean. This occurrence was after the sons of Sagara dug the Earth in 19th Mahayugam and when Bhageeratha brought Ganga to the Earth afterwards. Then the Kuru Vaisham described by the Siddhantams which was on the Equator vanished by the digging of the Earth by the sons of Sagara and the Kuru Vaisham watered by the Bhadra River was the Puranic Kuru Vaisham on the northern side of the Earth which came to vogue after the Siddhantic Kuru Vaisham vanished.

By the statement in the Purana that Seta and Chulshu watered Bhadrashwa and Ketumala Vaishams it must be understood that those Vaishams existed in 19th Mahayugam after the sons of Sagara dug the Earth. They were gradually consumed by the hot currents which started by the digging of the Earth by the sons of Sagara and vanished by the time of Sri Rama. Therefore the description of the Earth mentioned heretofore is correct.

The four Isles called Manasa, Arunoda, Shubhravari and Mahahrada which were round Sumera were not formed into one Northern Ocean by digging of the Earth by the sons of Sagara who did not go there but they dug the southern portion of Bhārata Vaisham which formed into Northern Ocean and the river Bhadra

fell into that Ocean after watering the Puranic Kunu Varsham.

In the beginning of this (Vaivaswata) Maovao-taram Bharata Varsham was divided into the following Khandas.

- | | |
|----------------|----------------|
| 1. Andiam | 2. Kasheiu |
| 3. Tamiapannam | 4. Gabbastumat |
| 5. Kumarika | 6. Naga |
| 7. Soumya | 8. Varuna |
| 9. Gandharva | |

Among these there were four castes in Kumarika. Therefore this occupied the place of Aryavarta of Manu's Code.

Authority:—Stanzas 83 and 84

On the 3 peaks of Suineru there are the towns of Brahma, Sri Vishnu and Shiva.

Authority:—Vibuddha Vasishtha Siddhantam, Chapter 8, Stanza 79.

Stanza 80. Below those peaks the towns of

1. Indra, 2. Agni, 3. Yama, 4. Niruti, 5. Varuna
6. Vayu, 7. Chandria and 8. Eeshana are situated on the eight corners i.e. on the Kesara Mountains.

1. India's on the east,
2. Agni's on south-east,
3. Yama's on the south,
4. Niruti's on south-west,
5. Varuna's on the west,
6. Vayu's on north-west,
7. Chandra's on the north,
8. Eeshana's on north-east.

What is said in Sri Vishnu Puranam, Ansha 2, Chapter 2, Stanzas 31 to 36 is repeated in Vruddha Vasishtha Siddhantam, Chapter 8, Stanzas 81 and 82. Therefore this Siddhantam also describes the Earth to the end of Dwaparam of the 19th Mahayugam. Therefore the Kuru Vaishyam stated in Vruddha Vasishtha Siddhantam is also the northern one which was stated in Sri Vishnu Puranam.

The four lakes Manasa, 2 Arunoda, 3 Asitoda, 4. Mahabhadra of Vishnu Puranam were mentioned in Vruddha Vasishtha Siddhantam but Asitoda was named as Shubhriavan and Mahabhadra as Mahabhadra by which names they were celebrated in the Siddhantic Earth.

Authority:—Chapter 8, Stanza 78

As the four lakes around Sumeru are described in Vruddha Vasishtha Siddhantam those lakes existed even after the sons of Suga dug the Earth.

In Brahma Siddhantam it is said that Manu lives on the northern summit of Meru. Therefore it was related in the first part of the reign of Vivasvata Manu as it is said in Sri Bhagavatam, Skandham 9, Chapter 1 that Manu lived near Meru.

In Vruddha Vasishtha Siddhantam the descent of Ganga to the Earth is described. Therefore it was related about the beginning of the reign of Bhageeradha.

In Brahma Siddhantam, Chapter 1, Stanzas 49 and 50 it is said that in the centre of the Lavana Ocean the four towns Linka, Yamakoti, Romaka and Siddhapuri are situated. In Vruddha Vasishtha Siddhantam, Chapter 8, Stanzas 43 and 44 it is said that on the north of Lavana Ocean those four towns mentioned were situated. Therefore there was a change in the situation of the Lavana

Ocean from the time of the relation of Brahmin Siddhantam to the time of the relation of the Vruddha Vasishtha Siddhantam

At the time of the relation of Brahmin Siddhantam the four towns were built in the middle of Lavina Ocean as stated in the Siddhantam Chapter 1 Stanza 48 and 49 Therefore the Lavina Ocean was on both sides of the Equator Afterwards i.e., by the time when Mali, and Sumali and Malyavon began to dwell in Lanka they were connected with the continent called Jambu Dweepam as stated in Sri Ramayanam, Uttara Kandam, Sarga 5 Stanza 20 to 30 and Vruddha Vasishtha Siddhantam Chapter 8, Stanza 43 and 44

As Vruddha Vasishtha Siddhantam was related in the beginning of the reign of Bhageeratha and by that time Siddhantio Kuru Varsbam vanished by the digging of the Jambu Dweepam by the sons of Sagara The mention of Kuru Varsbam and Siddhapuri by that Siddhantam was about the past one The other three towns Sinhala and the islands mentioned in Sri Bhagavatam were separated by the digging of Jambu Dweepam by the sons of Sagara But Jambu Dweepam occupied the Earth up to the Equator at the time of Vruddha Vasishtha Siddhantam as that fact was stated in that Siddhantam

Of the eleven sons of Vairavata Manu

1 Ilshwalu, 2 Dishta 3 Nabhaga and 4 Sharyati ruled in Bharata Varsbam the remaining seven Indradyumna and others ruled in 6 Dweepams and other Varshams of Jambu Dweepam Sashibindu the eldest son of Sudyumna the eldest son of Manu ruled in Ilavrita Varsbam

Of the 100 sons of Ikshwaku excepting those that ruled in Bharata Varsham the remaining ones ruled in other Varshams.

As there was a great mountain to the north of each of the Varshams there must have been rivers in each of the Varshams of the Siddhantic Jambu Dweepam before Ganga descended to the Earth. But they were not mentioned in Siddhantas as they have no historic importance. The fact that there were rivers in the Varshams was mentioned in Sri Vishnu Puranam.

A mistake was made in the order of the Dweepams and Oceans in the previous map of the Siddhantic Earth attached to the Text which is now corrected and herein attached.

When the sons of Sagara dug the Dweepams excepting the Jambu Dweepam they were split into islands and the oceans were mixed forming into seas between those islands. The Ksheera Ocean which was situated as the second one before the sons of Sagara gradually flowed southwards by the ways dug by the sons of Sagara in the Dweepams and remained as the last but one on the north of Jalodadhi and Pushkara Dweepam which was surrounded by Jalodadhi. Sriman Narayana who was sitting on His Sesha bed in the Ksheera Ocean when it was situated as the second one as described in Padma Puranam, Uttara Khandam, Chapter 229 also came to the same Ksheera Ocean when it flowed southwards and was lying on His Sesha bed attended by Sri Devi and Bhoo Devi at His feet and His celestial servants. The churning of the Milky Ocean was in the Kruta Yuga of 4th Mahayugam. Therefore it was done when it was situated as the second one.

Authority — Siddhanta Siromani, 'Goladharyam,
Stanza 22

The Shweta Dweepam was formed in the Ksheera Ocean when it flowed southwards. The land which remained to the north of Ksheera Ocean after it flowed southwards was called Salmali Dweepam. This was the situation of the Earth when it was described by Sugriva to the Vanaras in the presence of Sri Rama which was described in Sri Ramayanam, Kishkindha Kandam.

From the beginning of Shuddha Dwapara Yugam of 19th Mahayugam

Sagara	ruled	30000 years.
Amshuman	"	32000 "
Dileopa	"	30000 "
Bhageeratha	"	1000

93000 passed at the
beginning of the reign of Bhageeratha

In the previous Map besides the mistake in the order of the Dweepams and Oceans a mistake was made by placing the Vrishams in the present day map of the Earth all those mistakes are corrected in this map. As Sindhulain was ruined in conquests of Shubhavrata it was existing in Treta Yugam of the 1st Mahayugam but it was not then an Island but was in the mainland of Bharata, Vrisham. Then there was Lanka at the end of the mainland. So the four towns Lanka, Romka, Yunaloti and Sindhapuram were then under the enjoyment of Devas. Shubhavrata did not conquer them as they were being enjoyed by the Devas.

The islands

1. Swarnaprastha
2. Chandiasbukla
3. Avartana
4. Lauha
5. Sunhala
6. Ramanaka
7. Mandaraharina
8. Panchajanya

really belong to this map. They formed the islands in the Lavana Ocean south of Jambu Dweepam when the sons of Sagara dug it as stated in Sri Bhagavatam, Skandham 5, Chapter 19, but were wrongly entered in the map of Jambu Dweepam of the Puranic Earth as also the four rivers of Ganga namely:—Seeta, Chakshu, Alakananda and Bhadra.

As the Paraseeka and Kambhoja countries were conquered by Shubhavrata therefore those countries were in the 1st Mahayugam of the Manvantaram. Kambhoja in Kinnara Varsham and Paraseeka in the western part of the same Varsham.

• Shuddha Treta Yugam of the 1st Mahayugam:

Rap = 20000 — 8000 = 12000 years.

Satyavrata 85000 „

Shubhavrata 85000 „

Shuddha Treta Yugam $3000 \times 360 = 1080000$ years

$85000 + 12000 = 97000$ „

passed off at the beginning of the reign of Shubhavrata.

In Sri Vishnu Puranam and 'Sri Bhagavatam' Kanchana Bhoomi is described south of the 'Human' Earth. But all the Siddhantas do not mention it.

As Siddhantas describe the Earth from the beginning of the Vaivaswata Manvantaram therefore by the revolution of the Human Earth and the force of the Deluges at the end of each Manvantaram the Kanchana Bhoomi was cut off from the Human Earth by the beginning of the Vaivaswata Manvantaram and falling southwards was attracted by Showri and is revolving round it.

In Vriddha Vasishtha Siddhantam, Chapter 8, Stanza 39 the circumference of the Earth is given as 5054 Yojanams. If we add the distances given between the towns Lanka, Yamakoti, Siddhapuri, Romaka which were on the Equator, the circumference would be $1265 \times 4 = 5060$ Yojanams.

Authority:—Stanzas 45 to 46, 47 of the same Chapter of the same Siddhantam.

In Stanza 85 of the 1st Chapter of Brahma Siddhantam the diameter of the Earth is given as 1600 Yojanams. In Vriddha Vasishtha Siddhantam, Chapter 8, Stanza 39 and in Soorya Siddhantam, Chapter 1 Stanza 59 the same measurement of the Diameters is given. It is not necessary to convert it into Deva Yojanams. If we multiply it by $3\frac{1}{2}$ the number would be 5600. But we follow the measurement given in Siddhantams. It is not necessary to convert it into Human Yojanams of Kruta Yugam and that number into yojanams of Kali Yugam as we had done in the text. If we do like that the number would come to 12650000000. The measurement of the Diameter at present is 3109 Yojanams as hitherto stated. Then the difference would be more than $5360 \times 14000 = 20240000 \times 625 = 12650000000$ yojanams — 3109 Yojanams = 12649996891. The measurement of the circumference namely 5060 yojanams given in Siddhantam

was the measurement at the beginning of the Vaivasvata Manvantaram. If the circumference of the Earth is so much in 28 Mahayugams the earth would come to nothing in the future $71--28=43$ Mahayugams at the end of the Manvantaram which is not a fact. Therefore the measurement given in Siddhantams was not Deva yojanams but Human Yojanams and that may be the measurement of the humans of Krta Yugam. That if converted into the measurement of humans of Kali Yugam would be $5060 \times 625 = 3162500$ Yojanams.

CONCLUSION

As it is said in Brahma Siddhantam that Manu resided on Sumeru and as it is said in Sri Bhagavatam; Skandham 9, Chapter 1, that Varasvata Manu dwelt near Sumeru in the beginning of his reign and in Viuddha Vasishtha Siddhantam the descent of Ganga to the Earth is mentioned therefore all the Siddhantams describe the Earth from the beginning of the Vaivasvata Manvantaram to Gangavartmanam (the descent of the Ganga to the Earth) which was in the beginning of the reign of Bhageeratha.

From the description of the Earth in the Puranams it is evident that they describe it as it was in the beginning of the Kalpam and in the 1st Manvantaram. The four lakes around Sumeru did not form into the North Ocean by the digging of the Earth by the sons of Sagaras as it was wrongly said previously and shown in the plan of the three Puranic Varshas, viz:—Bhadrashwa, Ketumala and Ilavruta.

They were not touched by them but were intact. The north Ocean was formed when the sons of Sagaras dug the northern portion of Kuru Varsham;

was the measurement at the beginning of the Vāivasvata Manvantaram. If the circumference of the Earth is so much in 28 Mahayugams the earth would come to nothing in the future $71--28=43$ Mahayugams at the end of the Manvantaram which is not a fact. Therefore the measurement given in Siddhantams was not Deva yojams but Human Yojams and that may be the measurement of the humans of Krata Yuga. That if converted into the measurement of humans of Kali Yuga would be $5060 \times 625 = 3162500$ Yojams.

CONCLUSION

As it is said in Brahma Siddhantam that Manu resided on Sumeru and as it is said in Sri Bhagavatam, Skandham 9, Chapter 1, that Vāivasvata Manu dwelt near Sumeru in the beginning of his reign and in Viuddha Visishtha Siddhantam the descent of Ganga to the Earth is mentioned therefore all the Siddhantams describe the Earth from the beginning of the Vāivasvata Manvantaram to Gangavartanam (the descent of the Ganga to the Earth) which was in the beginning of the reign of Bhagee-
radha.

Sri Varaha Incarnation of God bore the Earth from the beginning of the 1st Manvantaram to the end of the 2nd Manvantaram as stated hitherto.

When 100 Deva years or 36000 (100×360) human years were remaining to the end of the Manvantaram Sri Varaha killed Hiranyaksha who came there and challenged Him and placing the Earth on the heads of Sesha returned to Seshachalam as stated in Sri Venkateshachala Mahatmyam of Varaha Puranam Part II.

From that time Sesha alone was bearing the Earth until Vivasvata Manvantaram. In the Kruta Yugam of the 4th Mahayugam when the churning of the Milky Ocean was finished Sri Koorma Incarnation of God consented by the request of Devas to bear the Earth supporting Sesha with it.

Authority:—Padma Puranam, Uttara Khandam, Chapter 233, Stanzas 12 and 13.

Therefore from that time Sri Koorma Incarnation was supporting the Earth and Sesha. As we hear in the history of the sons of Sagara that Diggajas were supporting the Earth standing in seven Patalas and as

There is another Manasa Lake near the Himalayas on its northern side which is different from the bigger one of that name near Sumera. The eight islands of Jambu Dwepam stated in Sri Bhagavatam really belong to this map but they were wrongly entered in the map of Jambu Dwepam of the Puranic Period.

I conclude thus as it is said in Sri Bhagavatam Skandham 5 Chapter 16 that they were formed by the digging of the Earth by the sons of Sagara. But as Sumahala was mentioned in the conquests of Shubhavartra and Lanka was built before Mithi Samra and Mithya on the 1st dwellers therein and father and uncles of Kelasi mother of Ravana they were existing before Sagara but were connected with the main continent of Jambu Dwepam.

Authority — Sri Ramayana, Uttara Kandam, Sarga 5 Stanzas 23 to 25.

They were separated by the digging of the Earth by the sons of Sagara. On that account they were enumerated in Sri Bhagavatam with the other islands formed when the sons of Sagara dug the Jambu Dwepam. Therefore those 8 islands belong to the Siddhantio Earth. Likewise the four rivers Setra, Grahya, Alakananda and Bhadra belong to this map but wrongly entered in the Puranic Jambu Dwepam.

Gangavataranam was mentioned in Sri Vishnu Puranam as it was important.

Sesha incarnated in the 47th Mahayugam of the 2nd Manvantaram. Then he made penance to Brahma and obtained from him a virtuous mind and the power to hear the Earth as stated hitherto.

Sri Varaha Incarnation of God bore the Earth beginning of the 1st Manvantaram to the end of the 2nd Manvantaram as stated hitherto.

When 100 Deva years or 36000 (100×360) human years were remaining to the end of the Manvantaram Sri Varaha killed Hiranyaksha who came there and challenged Him and placing the Earth on the heads of Sesha returned to Seshachalam as stated in Sri Venkatachala Mahatmyam of Varaha Puranam Part II.

From that time Sesha alone was bearing the Earth until Vaivasvata Manvantaram. In the Kruta Yugam of the 4th Mahayugam when the churning of the Milky Ocean was finished Sri Koorma Incarnation of God consented by the request of Devas to bear the Earth supporting Sesha with it.

Authority:—Padma Puranam, Uttara Khandam, Chapter 233, Stanzas 12 and 13.

Therefore from that time Sri Koorma Incarnation was supporting the Earth and Sesha. As we hear in the history of the sons of Sagara that Diggajas were supporting the Earth standing in seven Patalas and as the sons of Sagara lived in Vaivasvata Manvantaram, and when Devas prayed Sri Koorma they requested Him to bear the Earth supporting Sesha and Diggajas; therefore the Diggajas were supporting the Earth standing in the seven Patalas each in a Patala and two in the middle one. Therefore the Diggajas and Sri Koorma are supporting the Earth as follows. The Diggajas probably from the beginning of the Vaivasvata Manvantaram and Sri Koorma from the Kruta Yugam of the 4th Mahayugam are supporting the Earth.

There is another Mṛnasa Lake near the Hunalyas on its northern side which is different from the bigger one of that name near Sumera. The eight islands of Jambu Dweepam stated in Sri Bhāgavatam really belong to this map, but they were wrongly entered in the map of Jambu Dweepam of the Purāṇic Period.

I conclude thus as it is said in Sri Bhāgavatam, Skandham 5, Chapter 16, that they were formed by the digging of the Earth by the sons of Sigha. But as Sindhala was mentioned in the conquests of Śubhavarāṇa and Lūkā was built before Mah, Sumali and Malyavan the 1st dwellers therein and father and uncles of Kekasi mother of Ravana they were existing before Sigha but were connected with the main continent of Jambu Dweepam.

Authority.—Sri Rāmāyaṇam, Uttara Kāṇḍam, Sarga 5 Stanzas 23 to 25.

They were separated by the digging of the Earth by the sons of Sigha. On that account they were enumerated in Sri Bhāgavatam with the other islands formed when the sons of Sigha dug the Jambu Dweepam. Therefore those 8 islands belong to the Siddhantic Earth. Likewise the four rivers Seta, Gokshā, Alakananda and Bhadra belong to this map but wrongly entered in the Purāṇic Jambu Dweepam.

Gangavātanam was mentioned in Sri Viṣṇu Purāṇam as it was important.

Sesha incarnated in the 47th Mahayugam of the 2nd Manvantaram. Then he made penance to Brahma and obtained from him a virtuous mind and the power to bear the Earth as stated hitherto.

Sri Varaha Incarnation of God bore the Earth from the beginning of the 1st Manvantaram to the end of the 2nd Manvantaram as stated hitherto

When 100 Deva years or 36000 (100×360) human years were remaining to the end of the Manvantaram Sri Varaha killed Hiranyaksha who came there and challenged Him and placing the Earth on the heads of Seshha returned to Seshachalam as stated in Sri Vonkatichala Mahatmyam of Varaha Puranam Part II

From that time Seshha alone was bearing the Earth until Vivasvata Manvantaram In the Krita Yugam of the 4th Mahayugam when the churning of the Milky Ocean was finished Sri Koorma Incarnation of God consented by the request of Devas to bear the Earth supporting Seshha with it

Authority —Padma Puranam, Uttara Khanda, Chapter 231, Stanzas 12 and 13

Therefore from that time Sri Koorma Incarnation was supporting the Earth and Seshha As we hear in the history of the sons of Sagara that Diggajas were supporting the Earth standing in seven Patalas and as the sons of Sagara lived in Vivasvata Manvantaram, and when Devas prayed Sri Koorma they requested Him to bear the Earth supporting Seshha and Diggajas, therefore the Diggajas were supporting the Earth standing in the seven Patalas each in 1 Patala and two in the middle one Therefore the Diggajas and Sri Koorma are supporting the Earth as follows The Diggajas probably from the beginning of the Vivasvata Manvantaram and Sri Koorma from the Krita Yugam of the 4th Mahayugam are supporting the Earth

There is another Manasa Lake near the Himalayas on its northern side which is different from the bigger one of that name near Sumeru. The eight islands of Jambu Dweepam stated in Sri Bhagavatam really belong to this map, but they were wrongly entered in the map of Jambu Dweepam of the *Puranic Period*.

I conclude thus as it is said in Sri Bhagavatam, Skandham 5, Chapter 16, that they were formed by the digging of the Earth by the sons of Sagar. But as Sunhala was mentioned in the conquests of Shubhaviata and

in Sri Bhagavatam are not mentioned which existed in Siddhantic Luth also. But in Sri Bhagavatam it is not stated where those rivers fall. They must have fallen into the four lakes which were mentioned in Sri Vishnu Puranam to be on the four sides of Samudra as they were the only great reservoirs in that Vusham. As it is said in Sri Bhagavatam that those rivers water the Ilavuta Vusham the four lakes must have been on the four sides of the Ilavuta Vusham both in the Puranic and Siddhantic Luths.

They were mixed up and formed into Northern Ocean when the sons of Sagar dug the Earth between them in the Shuddha Dwaparam of the 19th Mahayugam. But Ilavuta Vusham was covered with ice in the 1st Mahayugam when the descendants of the Sashibandu went southwards and founded the Puriceela. Then how could the sons of Sagar go there in 19th Mahayugam? But the Devas covered that Vusham with Ice from the beginning of the Sindhya unsham of Dwaparam in every Mahayugam. Powerful men used to go there before that time as Vanaras have gone. As the sons of Sagar were powerful they went there and dug the Earth by which those four lakes were mixed and formed in Northern Ocean.

In Sanatsumara Smriti it is said that Brahma after creating creatures went to Ksheerabdhii and saw God reclining on Seshu in the Ksheerabdhii attended by Sri Devi and Sudamsin and other weapons having human forms and was taught by Him the one thousand names of Sri Devi.

II In Padma Puranam Uttara Khanda, Chapter 229 from Stanza 153 to the end of the Chapter it is

The gravity power of God who placed it in her also holds it up and the wind surrounding it revolves it.

Authority:—Sriya Siddhantam, Chapter 12, Stanza 33 and Brahma Varvata Puranam, Sri Krishna Janna Khandam, Chapter 21, Stanzas 116 and 117

Sri Varaha and Simhasa established themselves on Sri Venkateswaram at about the beginning of the 1st Manvantaram. Even though the Earth was being submerged at the end of each Manvantaram then shrines remained on Sri Venkateswaram without being destroyed as they are celestial. Those shrines remained with those Incarnations throughout the previous six Manvantarams. In the present Kali Yugam those celestial shrines disappeared and the shrines were built by the King Tondaimon.

This history is from the Venkateswara Mahatmyam of Varaha and Padma Puranams which belong to this Kalpam. The other versions of the history from other Puranams belong to other Kalpams.

In Sri Bhagavatam, Skandham 5, Chapter 16, Stanzas 17 to 24 it is said that the river Arunoda flows from the Mount Mandara and waters Ilavuta Varsham, the river Jambu flows from the Mount Gandhamadana and waters the same Varsham and five rivers flow from the Mount Vipula and water the same Varsham and ten rivers flow from Mount Suparswa and water the same Varsham.

In Sri Vishnu Puranam and in Siddhantams only the Jambu river is mentioned. It was done so as it is the important river the other unimportant rivers mentioned

in Sri Bhagavatam are not mentioned which existed in Siddhantic Earth also. But in Sri Bhagavatam it is not stated where those rivers fall. They must have fallen into the four lakes which were mentioned in Sri Vishnu Puranam to be on the four sides of Sumera as they were the only great reservoirs in that Vusham. As it is said in Sri Bhagavatam that those rivers water the Ilavuta Vusham the four lakes must have been on the four sides of the Ilavuta Vusham both in the Puranic and Siddhantic Earths.

They were mixed up and formed into Northern Ocean when the sons of Sagar dug the Earth between them in the Shuddha Dwaparam of the 19th Mahayugam. But Ilavuta Vusham was covered with ice in the 1st Mahayugam when the descendants of the Sashibindu went southwards and founded the Purveel. Then how could the sons of Sagar go there in 19th Mahayugam? But the Devas covered that Vusham with Ice from the beginning of the Sindhya Yusham of Dwaparam in every Mahayugam. Powerful men used to go there before that time as Vanas have gone. As the sons of Sagar were powerful they went there and dug the Earth by which those four lakes were mixed and formed in Northern Ocean.

In Sanatkumara Samhita it is said that Brahma after creating creatures went to Ksheerabdhii and saw God reclining on Sesha in the Ksheerabdhii attended by Sri Devi and Sudashana and other weapons having human forms and was taught by Him the one thousand names of Sri Devi.

II In Padma Puranam Uttar Khanda, Chapter 229 from Stanza 153 to the end of the Chapter it is

said that God was sitting on Śeṣha embraced by Sū Devī and attended by His celestials

III In the same Purāṇam, in the same Khanda, Chapter 233 Stanza 9 and 10 it is said that God Śū Vishnu went to Ksheerabdhi after the churning and the Sages worshipped Him together with Sū Devī when He was staying there with Sū Devī to protect the Devas

Conclusion

As the incident stated in Saurāṅghya Samhitā was soon after the creation so God was reclining on His Śeṣha in the Ksheerabdhi of the Prime Earth

II and III As the incidents in the two chapters of Padma Purāṇam mentioned above was soon after the churning of the Ksheerabdhi He was sitting on His Śeṣha bed embraced by Sū Devī and attended by His celestial servants

IV The fact that God is reclining on His Śeṣha after it flowed to the southern part of the Earth was mentioned in Stanza 158 first part

In Chapter 9 of Śū Venkātachālī Vāhikāyam of Śū Varaha Purāṇam part II it is said that Sū Devī went to Padma Sāras and stayed there for 10000 Devas together with Vishnu when the Sage Dharma caused Indra to lose his sovereignty Then She returned to Śū Vaikuntham riding on Garudā together with Śū Vishnu Therefore after the churning of the Ksheerabdhi Śū Devī and God Śū Narayana came to Ksheerabdhi and were sitting on Śeṣha in the Ksheerabahi After the Ksheerabdhi flowed to the southern part of the

Earth after the sons of Sagua He was reclining on Seshu as stated before Therefore what stated hithertofore is correct -

But in Sri Vishnu Puranam and Sri Bhagavatam it is said that after Indra was deprived of his sovereignty by Bâh as the result of Doorvasa's curse Brahma, Shiva and Devas went to Ksheerabdhî and prayed God who was there and appeared to them and by his order made truce with Bâh and churned the Ksheera Ocean

Authority.—Sri Vishnu Puranam, Ansha 1, Chapter 9, specially Stanza 37

and

Sri Bhagavatam, Skandham 8, Chapters 5 and 6

As the curse of Doorvasa was in Vairata Manvantaram therefore God was in Ksheera Ocean of the Siddhantic Earth before the churning of that Ocean probably from the beginning of the Manvantaram After the curse of Doorvasa God with Sri Devi went to Padma Saras and stayed there for 10000 years Then Devas came there and prayed Sri Devi who gave them the boon that they would regain their lost sovereignty and then She with God rode on Garuda and went to Ksheera Ocean and God was sitting then with Her on His lap on She-his bed

In Sri Mahabharatam, Bhishma Parvam, from Chapter 5 to Chapter 8 Jambu Dweepam was described. The description almost resembles the description in the Siddhantas, but it differs from it in these respects Here it is said that the form of the Earth resembles a hara and is surrounded by the Lavana Ocean all over

enjoyment in Swargam and enjoy for 11000 years. In Sri Ramayanam and in Sabha Puran it is said that that Vashram was reserved for the enjoyment of Devas and those virtuous people that ascend to Swargam after demise. From these three statements it must be understood that the Kuru Vashram was reserved for the enjoyment of Devas and the virtuous people that go to Swargam after demise and reborn in that Vashram and enjoy the wealths there that the rivers and trees yield in the forms of clothes, foods, flowers and dainties &c. for 11000 years. It is also said in Bhacshura Puran that huge and powerful birds called Bherunda carry the bodies of those people after their demise and place them in the depths of the mountains. These birds are Garuda bherunda birds.

Bhadrashwa and Ketumala Vashrams

In Skanda 16, 17 and 18 of the same chapter it is said that in Bhadrashwa Vashram the mountains are white in color and powerful and have prowess and women are beautiful having the color of a white lily and that of the Moon and have cool bodies like that of Moon and well versed in dance and song. They live for 10000 years. As Ketumala Vashram is also on the other side of Ilwanta Vashram from Bhadrashwa Vashram i.e. on the western side and is adjoining it like Bhadrashwa Vashram on the eastern side its people must have the same conditions as those of Bhadrashwa Vashram. The Puranic Bhadrashwa and Ketumala Vashrams are in existence in the Siddhantic Earth and Malayan and Gindharadanta Mountains form their boundaries between them and Ilwanta

Varsham. As two new Varshams with those names were joined stretching up to Equator in the beginning of the Vaivaswata Manvantaram and mountains called Malyavon and Gandhamadana formed their northern boundaries stretching from Neela and Nishadha Mountains the Siddhantams combined the Puranic Bhadrashwa and Ketumala Varshams with Ilavrita Varsham and called the newly formed Varshams by those names as these were larger and easily visible. When these newly formed two Varshams vanished by the digging of the Earth by the Sagaras (sons of Sagara) the Puranic Varshams came to vogue as we see in Bheeshma Parvam of Sri Mahabharatam.

In Sri Ramayaram, Kishkindha Kandam the Earth towards west was described as far as Pariyatra Mount which then stretched south up to the Ocean and which corresponds with the present Ural Mount. Then a small mount near it called Vajra was stated. Then the mountains called Chakravon, Varaha and Meghavon were stated to be in the Ocean. Then 50 mountains are stated after which the Astagiri Mount is stated then the Meru is stated. Therefore there was not then any continent south of North Africa as it is not stated there. Then the northern Africa was under Egypt which is stated as Melechha country the Shihara was a Sagara in the centre of which was the Varaha Mount on which was the town of Pragjyotisha the capital of Narakasura. As Udayagiri, Astagiri, Sumeru and Ksheera Ocean which corresponds with the Antarctic Ocean were described there by Sugreeva, no portion of Eastern Hemisphere was left undescribed by Sugreeva. Therefore there was

no continent south of Northern Africa which was bounded on the south by Shahara as a Sagara (see)

Authority — Sri Ramayanam, Kishkindha Kandam
Sarga 43, Stanza 12

Even though the Western Hemisphere was not described in Sri Ramayanam we suppose that South America was not then formed as we know that South Africa was not then formed. In Sri Mahabharatam in Sabha Parvam it is said that Nakula conquered the Mlechchhas, Barbaras, Paphavas, Kiratas and Shukas which were then living in the Ocean i.e. in the islands, in his expedition to the western side of the Earth. The country of Mlechchhas was Egypt of Barbaras Barbary and Paphavas were in the middle of the two in the northern Africa and Kiratas and Shukas were in Southern Africa.

Authority — Sri Mahabharatam, Sabha Parvam,
Chapter 32, Stanzas 16 and 17

As it is stated there that these were in the middle of Sagara and as Sagara means that portion of the Sea that formed when the sons of Sagara dug the Earth, then the North Africa had a Sagara on the north which corresponds with the present Mediterranean another sea to its south which corresponds with present Shahara which was then a Sagara. Therefore by the time of Pandavas the continent of Africa south of Shahara was formed after Sri Rama and was separated as stated above. Then the South America was also formed about the same time and was called as Anavata Varsham Paraseela, Turkey and Arabia were under Paraseeka both in Sri Rama's and Pandava's time which was then called as Yavana.

In the conquests of Arjuna it is stated in Sabha Parvam that he conquered Prativindhya King of Shakala Dweepam and the Kings of seven Dweepams which were within Shakala Dweepam. In Sri Ramayanam, Kishkindha Kandam, Yava Dweepam is stated as having seven kingdoms. As this Shakala Dweepam is stated as having seven kingdoms therefore this Shakala Dweepam was Yava Dweepam of Sri Ramayanam. Those portions of Earth described in Sri Ramayanam are denoted in the map by the letter R and those described in Sabha Parvam of Mahabharatam by the letters P. C = Pandava's conquest. Those stated in Bheeshma Parvam are denoted by M. B = Mahabharatam, Bheeshma Parvam.

In Vana Parvam from Chapter 143 to 156 it is stated that Pandavas went to Gandhamadhana Mount. As the Puranic Gandhamadhana Mount was beyond Kuru Varsham into which no humans can go in Dwaparam as stated in the conquest of Arjuna in the Sabha Parvam of Mahabharatam another Gandhamadhana was formed probably by the time of Sri Rama. Even though Sugreeva did not mention it it might be then in existence as the Shaloda River which rises in it was mentioned. The Sweta Mount to which Arjuna went in his conquests mentioned in Sabha Parvam was the same with Hemacoota Mount of Siddhantams. Those portions described in Mahabharatam; Vana Parvam are denoted in the Map by the letters M. V.

In Sri Vishnu Puranam, Amsha 2, Chapter 8, from Stanza 82 to 84 it is said that 1. Sudhama 2. Shankhapala (both sons of Kaudama) Huanyanoma and Ketumon stay as guardians on the four sides of Localoca.

In Sri Bhagavatam, Skandham 5, Chapter 20 from Stanzas 35 to 41 it is said that the four elephants called 1 Rushabhā 2 Pushpakṣhī 3 Vāmana and 4 Aparijitā stay on the four corners of that Mount and Sri Vishnu stays there with His weapons and the celestial attendants. This description was about the Puranic

15 Sumeru is golden and is the highest of all the Mountains and is of four colors

16 It is created from the navel of God

17 On the east it is white and is of the quality of a Bialuan on the south it is yellow and is of the quality of a Vrishya

18 On the west it is jet black like a beetle and is very strong being of the quality of a Shudra

19 On the north it is red and is of the quality of Kshatriya

24 All the above mountains which form the boundaries of the Vrishas excepting the middle two are of the length of the Jambu Dweepam The middle two are each one lakh yojanams.

25 Those two are Neela and Nishadha the other ones, namely Shweta, Hemikoota, Himavon and Shrugavon are less

26 They are ninety thousand yojanams two are eighty thousand the other two are Shweta and Hemikoota are 90000 yojanams and Himavon and Shrugavon 80000

In Sri Vishnu Puranam it is said that the two central ones are one lakh yojanams long each and the rest are 10000 less

Authority — Sri Vishnu Puranam, Ansha 2, Chapter 2 Stanza 11

Therefore we take the statement of Sri Vishnu Puranam as the history of this Kalpan

Therefore Neela and Nishadha were in the centre of the Jambu Dweepam and they were one lakh yojanams long round the Earth which was the length of the Jambu Dweepam according to Sri Bhagavatam and Sri Vishnu Puranam stated hitherto

In Sri Bhagavatam, Skandham 5, Chapter 20 from Stanza 38 to 41 it is said that the four elephants called 1 Rushabha 2 Pushkaraksha 3. Vamana and 4 Aparajita stay on the four corners of that Mount and Sri Vishnu stays there with His weapons and the celestial attendants This description was about the Puranic Earth as hitherto stated

3 When the Swarnabhoomi was cut off from the Manvabhoomi by the revolution of the latter Sesha disentangled his tail from Swarnabhoomi. As we have stated before the Earth became round at the beginning of the 2nd Manvantaram and attained the position described in the Siddhantas and Sesha was bearing Her from the end of that Second Manvantaram

As the Swarnabhoomi was cut off at the end of the 1st Manvantaram therefore Sesha was bearing the Siddhantic Earth always Therefore there was no need for him to pull up his tail when Swarnabhoomi was cut off As the detachment of the Swarnabhoomi was according to His will which is the law of Nature Sri Varaha must have let it off and was bearing the Manvabhoomi from the beginning of the 2nd Manvantaram to its end

In Vyu Puranam, Poorva Khanda, Chapter 37, Stanza 14 it is said that Hmrva is ice white Hemakoota and Nishadha are of golden color of which former produces gold

20 Neela Mount produces Vaidoolyas and is of that color

Shweta is of golden color and Shringavon produces gold and is of the color of the tail of a peacock.

15 Sumeru is golden and is the highest of all the Mountains and is of four colors.

16 It is created from the navel of God

17. On the east it is white and is of the quality of a Brahman on the south it is yellow and is of the quality of a Vaishya

18 On the west it is jet black like a beetle and is very strong being of the quality of a Shudra

19 On the north it is red and is of the quality of Kshatriya

24. All the above mountains which form the boundaries of the Vaishas excepting the middle two are of the length of the Jambu Dweepam The middle two are each one lakh yojanams.

25 Those two are Neela and Nishadha the other ones, namely Shweta, Hemakoota, Hunvon and Shringavon are less

26 They are ninety thousand yojanams two are eighty thousand the other two are Sweta and Hemakoota are 90000 yojanams and Hunvon and Shringavon 80000

In Sri Vishnu Puranam it is said that the two central ones are one lakh yojanams long each and the rest are 10000 less

Authority. —Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanzas 11.

Therefore we take the statement of Sri Vishnu Puranam as the history of this Kalpam

Therefore Neela and Nishadha were in the centre of the Jambu Dweepam and they were one lakh yojanams long round the Earth which was the length of the Jambu Dweepam according to Sri Bhagavatam and Sri Vishnu Puranam stated hitherto.

31 The two Vaishams Bhadrashwa and Ketumala are on the south and north of Ilavruti Vaisham like a bow respectively and Ilavruti Vaisham is equal on four sides

32 By south it is meant downwards of Nishadha By north it is meant after Neela Mount and there are three Varshams on the north and three on the south (meaning other Varshams)

33 In their centre is Ilavruti Varsham on the centre of which is Sumeru South of Neela and North of Nishadha

34 The great Mount called Malyavon one thousand (1000) Yojanams high and 34000 Yojanams long stretch north from Neela to Nishadha

35 On west is Gandhamadana which is of the same dimensions

As all the Eastern Hemisphere was considered by the Puranics and Siddhantics as south of Sumeru and Nishadha and the Western Hemisphere as North of Meru and Neela Mount this above description establishes the map of Siddhantic Earth attached hereto By saying that Malyavon and Gandhamadana stretch north it is meant that they stretch north of Nishadha.

In the commentary of Sri Vishnu Puranam for Stanzas 15 and 16 of Chapter 2, Ansha 2, it is said that Ilavruti Varsham is 34000 Yojanams wide, Bhadrashwa and Ketumala Varshams each 32000 Yojanams wide East to West

Deduction.

From Vayu Puranam in the place stated above we know that Malyavon and Gandhamadana Mountains

This statement of the Puranams strengthens the statement hitherto stated that when it is stated in the Puranams that Hari, Kimpurusha and Bharata Varshams are to the south of Meru and Hnanya, Rainyaka and Kuru Varshams are to the north of Meru it is meant that the northern Varshams are in the northern part and southern Varshams are in the southern part of the Jambu Dweepam. Because unless all the six Varshams are on both sides of the Earth Nishadha and Neela mountains would not be in the middle of the Jambu Dweepam. If those three Varshams stated to be in the north of Meru be in the Western Hemisphere and those stated to be in the south of Meru be in the Eastern Hemisphere Neela and Nishadha mountains would not be in centre of Jambu Dweepam but would be on the north of it which is not the case. Therefore all the Varshams were around the Puranic Earth as stated hitherto. Moreover in Stanza 23 of the same chapter in Vayu Puranam the same is stated that half of Jambu Dweepam is understood to be north of Meru and half is understood to be south of Meru.

Therefore all the six Varshams of Jambu Dweepam were around the Earth in the Puranic Earth.

The former map of Ramakala Earth is also necessary to show how the Siddhantia and Ramakala Earth changed to the present form of Earth

In Vayu Puranam the position of Puranic Ilavruta, Bhadrashwa and Ketumala Varshams is clearly described.

In Pooiva Khanda, Chapter 37 from Stanza 22 Ilavruta Varsham is 9000 yojanams on all sides of Sumeru.

31 The two Varshams Bhadrashwa and Ketumala are on the south and north of Ilavuta Varsham like a bow respectively and Ilavuta Varsham is equal on four sides

32 By south it is meant downwards of Nishadha By north it is meant after Neela Mount and there are three Varshams on the north and three on the south (meaning other Varshams)

33 In their centre is Ilavuta Varsham on the centre of which is Sumeru South of Neela and North of Nishadha

34 The great Mount called Malyavon one thousand (1000) Yojanams high and 34000 Yojanams long stretch north from Neela to Nishadha

35 On west is Gandhamadana which is of the same dimensions

As all the Eastern Hemisphere was considered by the Puranics and Siddhantas as south of Sumeru and Nishadha and the Western Hemisphere as North of Meru and Neela Mount this above description establishes the map of Siddhantic Earth attached hereto By saying that Malyavon and Gandhamadana stretch north it is meant that they stretch north of Nishadha

In the commentary of Sri Vishnu Puranam for Stanzas 15 and 16 of Chapter 2, Ansha 2, it is said that Ilavuta Varsham is 34000 Yojanams wide, Bhadrashwa and Ketumala Varshams each 32000 Yojanams wide East to West.

Deduction.

From Vayu Puranam in the place stated above we know that Malyavon and Gandhamadana Mountains

no each 31000 Yoj long As they surround the Bhadrishwara and Ketumala Vanshams respectively they are each 34000 Yojanams around them As it is said in the Commentary of Sri Vishnu Purāṇam that they are each 32000 Yojanams long east to west they must be of that length round their segment Then they would be $31000 - 32000 = 2000$ yojanams at their base which forms the segment of the base of Ilavanta Vansham on the East and West By saying in the Commentary that Ilavanta Vansham is 31000 yojanams wide most probably the measurement of the circumference of its base is meant Then if Ilavanta Vansham is 2000 yojanams wide at that part of its circumference on east and west where Bhadrishwara and Ketumala Vanshams form its boundaries Then it must be $31000 - (2000 \times 2) = 31000 - 4000 = 27000$ yojanams around its North and South and that portion east and west as far as Malayon and Gandhamadana Mountains on which sides it is bounded by Neela and Nishadha Mountains Therefore Neela and Nishadha Mountains would be $\frac{27000}{2} = 13500$ yojanams long each

The rain water in Purāṇic Jambū Dweepam flowed from the mountains Gandhamadana II and Kailasa through the confluence of the two Hemispheres and by the slopes at the junction of the mountains Gandhamadana III Shringavan, Sweta Neela, Nishadha, Hemakuta and Himalaya to Lavana Ocean and the Vanshams of other Dwæepams in the Purāṇic Earth were situated around the Earth east to west and the mountains forming their boundaries stretched north to south Therefore the rivers in those Vanshams flowed into the oceans But

in Pushkara Dweepam the two Varshams are situated north and south which are divided by Manasottara Mount which passes around the Dweepam in its middle. The rivers in the southern Varsham flow into the Swarn Ocean and those in the Northern Varsham flow into the Ksheera Ocean. Taking Swara Bhoomi together with Manara Bhoomi Pushkara Dweepam forms the middle of the Earth and the Manasottara Mount forms the Equator of the Earth. Therefore Puranas stated that the Sun's path was on the Manasottara Mount. In the Siddhantic Earth as the Swara Bhoomi was severed the Equator forms to the centre of the Manara Bhoomi. Therefore the Siddhantams left of Manasottara Mount even though it existed in the Siddhantic Earth as it became unimportant as the path of the Sun passed on the newly formed Equator as described by the Siddhantams. As all the seven Dweepams and Oceans existed in the Siddhantic Earth also even though in diminished dimensions the same conditions existed as in the Puranic Earth with regard to flow of water. In Ramakala Earth Udayagiri was described in Pushkara Dweepam by which Manasottara Mount is intruded. The Astagiri is described in Sri Ramakala Earth to be on the northwest side of the Earth where the Sun sets in Uttarayana. This occurrence is only on Ramakala Earth after the sons of Sagar dug the Earth and the three towns namely Romkara Siddhapura and Yamakoti vanished. Even on the Ramakala Earth the Sun's path passed crossway from Udayagiri and Lanka to Astagiri.

I obtained a new chriot of Gadabherunda Incarnation from those hitherto stated which describes the

Gandabherunda Incarnation with nine faces as painted in the shrine of Sri Narasimha in Sri Rangan Temple. Therefore the figure painted in that temple is correct and it was the incarnation in the present Kalpam. But Sri Gandabherunda did not kill Sharabha placing him on the body of Hiranyakasipu as shown in that picture; but separately Sharabha incarnation was with five heads and trunks as stated in Sri Koorma Puranam.

In Brahmanda Puranam, Anushanga Pada, Chapter 16, from Stanza 10 to 13 it is said that Sun or Moon or Stars do not shine in Ilavruta Varsham, that men after enjoying in Swaigam are born there and live on the juice of the fruits of the Jambu Tree. In Stanzas 14 and 15 it is said that that Varsham is 9000 Yojanams on all the sides from Sumeru and thus has an area of 36000 Yojanams (4×9), and is like a Sharava (vessel) and is equal on all the sides. Therefore this is the correct calculation and form of the Ilavruta Varsham. What it is said in the commentary of Sri Vishnu Puranam that Ilavruta Varsham is 34000 Yojanams round is incorrect. In Chapter 15, Stanzas 38 and 39 it is said that Malyavon is 1000 Yoj from Neela and Nishadha Mounts and 34000 Yoj long. In Stanza 40 it is said that on the west of it is Gandhamadana Mount which is of the same dimensions. Stanzas 52 to 54 it is said that Ketumala Varsham is 32000 Yoj. east to west. The men in it are very strong, and black and women are beautiful and have the color of black lily. That Varsham is 34000 Yoj. long.

Stanzas 55 and 56. The people in it live in the juice of fruit of Panasa (Jack) tree.

In Stanza 57. It is said that the Bhadiashwa Varsham has the same dimensions. But the people are of the color as stated previously. Therefore there was no need of rains in these three Varshams viz —Ilavuta, Bhadiashwam and Ketumalam. Therefore the above description of Ilavuta and Puranic Bhadiashwa and Ketumala Varshams in Brahmanda Puranam is correct as to their dimensions, physical state and people in present Vaivasvata Manvantaram after first Mahayugam.

God will bless those that learn this Ancient History of Bharata Varsham.

FINIS

ADJUNCT

Sri Vishnu Puranam describes the Kesara Mountains around Sumern briefly. Sri Bhagavatam also mentions only those 20 mountains with different names.

Vide:—Sri Bhagavatam, Skandham 5, Chapter 16, Stanza 26.

Vayu Puranam not only mentions many more Kesara Mountains but describes the Devas Asuras and Rishis on them and vividly describes the valleys between them.

It is thus:—Vayu Puranam, Poórva Khandam, Chapter 36, from Stanza 18.

The Kesara Mountains on the east of Sumeru.

- | | | |
|--------------|---------------|--------------|
| 1. Shestanta | 2. Kumanja | 3. Mahaneela |
| 4. Vikanka | 5. Manishila | 6. Vrushbba |
| 7. Suveera | 8. Ruchika | 9. Subindn |
| 10. Mandara | 11. Vennimon | 12. Sumedha |
| 13. Nishadha | 14. Devashila | |

Ths Kssara Mountains on the south of Sumeru.

- | | | |
|-----------------------------|----------------|----------------|
| 1. Trishikhara | 2 Shishira | 3. Patanga |
| 4. Tamrahha | 5. Ruchika | 6. Kalinga |
| 7. Vishakha | 8. Shwetodara | 9. Snmoola |
| 10. Vishadhara or Vasudhara | | 11. Ratnadhara |
| 12. Ekashunga | 13. Gajashaila | 14. Pishachaka |
| 15. Panchashaila | 16. Kailasa | 17. Himavon |

The Kssara Mountains on the west of Sumeru.

- | | | |
|--------------------------------|----------------|---------------|
| 1. Suvaksha | 2. Snkushnaila | |
| 3. Kala which is of Vaidooryas | | 4. Kumnda |
| 5. Pingala | 6. Rudra | 7. Snrasa |
| 8. Kumuda | 9. Anjani | 10. Madhumon |
| 11. Mukuta | 12. Krushna | 13. Pandura |
| 14. Sahasra shikhara | 15. Pariyatra | 16. Trishruna |

The Kesara Mountains on the north of Sumeru.

- | | | |
|------------------|------------------------|------------------|
| 1. Shankha koota | 2. Vrushabha | 3. Hansa |
| 4. Naga | 5. Kapila or Kapinjala | |
| 6. Indrashaila | 7. Neela | 8. Kanakashrunga |
| 9. Shatashrunga | 10. Puspaka | 11. Meghashaila |
| 12. Viraja | 13. Jarudhi | |

Chapter 37 The description of the valleys between those mountains—The valleys.

(1) Between Sheetanta and Kumanja, the valley is three yojanams long and one hundred yojanams wide contains various birds and beasts and has a lake as long as the valley i.e. 3 yojanams long which has clear sweet water and sweet scented lotuses of one thousand and one hundred petals in which great serpents live and Devas and Danavas play. This lake is called Shree Saras in which one bright lotus of one crore petals shine always in bloom in centre of which on the bank surrounded by the Kesaras is Sri Devi seated. On the eastern bank of that lake is a garden of Bilwa Trees 300 yojanams long and 100 yojanams wide the trees in which half koss or one mile high bear sweet fruits of golden, green and white color and Siddhas roam in that garden enjoying those fruits and praying Sri Devi.

2. Between Vikanka and Manishaila, there is a garden of Champakas 200 yojanams long and 100 yojanams wide the trees in which are half koss or one mile high and bear white flowers 2 hastas or hands long and 3 wide and Apsarasas roam and in which there is the hermitage of Kashyapa.

3. Between Kumanja and Mahaneela a river

called Sukla flows on the banks of which a beautiful garden of Palms the trees in which are one mile high and which is 50 yojanams long and 30 yojanams wide in which Siddhas roam In the garden Anavata the elephant of Indra stays

4 Between the mountains Venumon and Sume dha the valley measuring 1000 yojanams long 100 yojanams wide is devoid of trees or creepers and has only grass meadows where there is no creature.

5 Between Nishadha and Devashvula the valley measuring one thousand yojanams long and 100 yojanams wide is of single rock devoid of trees or creepers and always covered with water one foot deep

Chapter 38 The valleys on the south

1 Between Shishira and Patanga there is the garden of Udumbara trees in which beautiful creepers twist and on which beautiful birds sing The great trees there bear fruits of the size of large pots full of sweet juice where Siddhas Kinnaras Yakshas and Gandharvas and Uragas Vidyadharas enjoy There are rivers flowing clear water and lakes full of sweet water In the centre there is the hermitage of Kaidama surrounded by a beautiful garden 100 yojanams in circumference

2 Between Patanga and Tamravarna there is a lake 2 yojanams long and 100 yojanams wide which has lotuses having one thousand petals and one hundred petals and blue and red lilies In the centre of that lake there is country 100 yojanams long 30 yojanams wide in which there is a wealthy town called Vidyadharapura

which has a high wall in which Pulom the chief of Vidyadharas lives.

3 Between Vishaksha Patanga and Tautavarna there is a lake on eastern bank of which there is a mango garden the trees in which bear sweet fruits of golden color and of the sizes of big pot and Gandharvas, Kinnaras, Yakshas Nagas Vidyadharas enjoy those fruits.

4 Between Sumoola and Vasudhara there is a Bilwa garden 50 yojanams long 30 yojanams wide which bear sweet fruits which yakshas, Gandharvas, Kinnaras, Siddhas and Nagas enjoy.

5 Between Vasudhara and Ratnadhara there is a Kumshuka garden 100 yojanams long and 30 yojanams wide bearing sweet scented flowers always in which there is a good lake and where Siddhas Chaitanyas and Apsarasas roam There there is a temple of Soorya where the Sun-god comes every month to whom Siddhas bow

6. Between Panchakoota and Kaulasa the valley is white and 100 yojanams long and 36 yojanams wide where nobody or creature can enter

From Stanza 36.

The valleys on the west of Sumeru

(1) Between Suvaksha and Shukhishrula the valley is of a single rock, 100 yojanams wide which is always burnt and where no creature can go in the centre of which there is the residence of Agni 30 yojanams wide surrounded by the flames and where Agni stays always

(2) Between the mountains called Deva, and Vapi there is a garden of Matulunga trees 10 yojanams long bearing sweet fruits of golden color where there is the hermitage of Brubhaspati.

(3) Between Kunuda and Anjana the valley is many yojanams long which has a lake having white lotuses each two hands long and three hands wide and there is a garden around it in which trees are ever bloom with flowers. In it there is a temple of Sri Vishnu.

(4) Between Krushna and Pandura the valley is of a single rock 90 yojanams long and 30 yojanams wide which has no trees or creepers but even and easy to walk.

In its middle there is a lake having lotuses of one thousand petals and as wide as wide as an anubrella in which yakshas and siddhas enjoy and Kinnaras sing sweetly. That lake called sthala Padmini was constructed by yakshas and gandharvas where Siddhas and Charanas roam. In the centre of that lake there is a large Banyan tree 5 yojanams wide where Sri Sesha stays and by his side there is a temple of Sri Vishnu Whom Siddhas and Charanas worship with lotuses That place is called Ananta sada.

(5) Between Sahasashikhara and Pandura the valley is 50 yojanams long and 30 yojanams wide which has a garden having very high trees which bear fruits as big as an elephant in which there is the hermitage of Sankha.

(6) Between Shankhakoota and Vrushabha the valley is of many yojanams having a Bilva garden which

hear sweet fruits which Kinnaras, Uragas and Charanas enjoy.

(7) Between Kapinjala and Naga the valley is 100 yojanams long and 2 hundred yojanams wide which has many gardens of Atani, Tilaka Plantain, Apal, Grape, Naga, Date, Neela, Ashoka, Pomegranate Akshotaka trees and creepers.

(8) Between Pushpaka and Mahanegha the valley is 100 yojanams long 60 yojanams wide is even hard and white devoid of trees, creepers and grass unreach-able to any creature Besides these there are many valleys even eight, ten, twelve, twenty and thirty yojanams wide with good gardens and many lakes some untouched by the rays of the Sun hence always cool and unpenetrable some have lakes burnt by the flames of Agni.

Chapter 39.

1. In the mountain Shectanta there is Parijata garden of Indra which Flowers always and has many Creepers and lakes which have lotuses of Vaidoorya and blue golden color where the Sun shines evenly and where Indra stays and all other Devas roam.

2. To the east of that mount on the mount called Kinnuja there are the towns of Danavas.

3. On Vajra the Rakshasas called Neelakas and probably Nruti lives here as he is one of them.

4. On Mahancala there 15 towns of Kinnaras with horse Faces their chiefs are:—Devasena, Mahabahu

Bala Indra and others ; besides these the cruel Urugas also live. All the above towns were built in caves.

5. On Sunaga there are the towns of Daityas.

6. On Venumon there are three towns of Vidyadharas 50 yojanams long and 30 yojanams wide where the three Vidyadhara Chiefs called Ulooka Romasha and Mahanetra live.

7. On Vaikanka a son of Garuda called Sugreeva lives with his relative birds powerful Garudas.

8. On Karanja or Kailasa Shiva lives with his followers.

9. On Ratnadhatu the Sapta Rushees and Siddhas live.

10. On Hemashruna or Kanakashruna Brahma lives.

11. On Vasudhara eight Vasus live in eight temples.

12. On Gaja shaila the eleven Rudras live.

13. On Snamedha Adityas Vasus and Rudras live. Eashana also lives here.

14. On Homa Kaksha or Kapinjala lords of Gandharvas and Siddhas live.

15. On Anala Rakshasas live.

16. On Panchakoota Danavas live.

17. On Shatashruna there are 100 towns of Yakshas.

18. On Tamrabha Takshaka lives.

19. On Vaishakha Kumaraswami lives.

20. On Shwetodatta a son of Garuda Called Sunabha lives.

21. On Pishachaka Kubera lives
22. On *Harikoota* or *Indrashaila* Sri Hanistays.
23. On *Kinnuda* Kinnaras live.
24. On *Anjuna* Uragas live
25. On *Kinshna* Gandharvas live.
26. On *Pandura* Vidyadharas live.
27. On *Sahasrashikhara* Daityas live.
28. On *Makuta* Pannagas live.
29. On *Pushpaka* Sages live.
30. On *Supaksha* Yama *Soma* and *Vayu* and *Vasuki* live with *Gandharvas*, *Yakshas*, *Nagas*, *Vidyadharas* and *Siddhis*.

All the *Kusara* Mountains named in Chapter 36 are only a few of those *Kesara* Mountains around *Sumera* which are sixty thousand in all stated in *Sri Ramayanam*, *Kishkindha Kandam*, *Sarga 42.*

Therefore all the above description was in *Sri Ravana* the Earth. *Brahma*; *Sri Vishnu* and *Shiva* stay on the three peaks of *Sumera*.

SHRI

Kashyapa = Krodha

Hari

Shweta

The Genealogy of Vanaras.

Brāhminanda Purānam Upodbhata Pada,

Chapter 7 from stanza 178

Pulaha = Hari

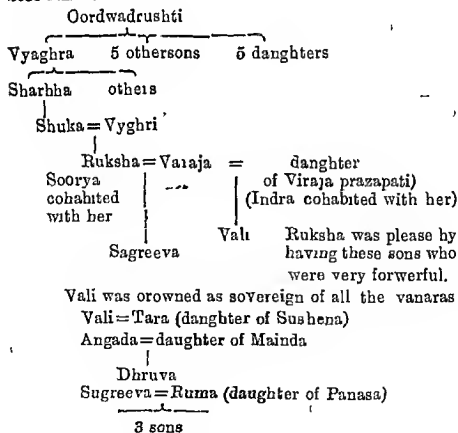
Hansa	Ranaobhadra	Shatamukha	Daruneekha	Harita
(1)	(2)	(3)	(4)	(5)
				Harivarama
				(6)
Bheeshana	Pradhita	Madhita	Harina	Langal
(7)	(8)	(9)	(10)	(11)
				Shubhalakshana
				(12)

Pulaha = Shweta

Oodwadrushti	Kuitabara	Suvrata	Vinata	Budha	Parijata
(1)	(2)	(3)	(4)	(5)	(6)
Sujata	Haridasa	Gunakara		Kshemamoorti,	
(7)	(8)	(9)		(10)	

All these were chiefs of Vanaras, their sons and grand sons multiplied who were unconquerable by Devas, Dinavas, Men, Yikshas, Peshachas, Rakshasas or Bhujangas (serpents) They cannot be put to death either by fire, weapons, venoms and so on They can travel over the Earth, sky, Patala in water or in wind They numbered ten thousand kotees 10×100Arhudas, 1000 padmas, 100 Mahapadmas 10 Arhuda koties 100×100 thousands, 20000 thousands, 20000 Nilharvas, 10 Arhuda koties, 60 koties, one lakha Arhudas, 100 koties 10 Padmas 9 Mahapadmas All were powerful valiant, who can change their forms at will, and wore valuable Jewells

and performed sacrifices. They performed all the sacrifices in which they gave much money to brahmans. They adorned themselves with crowns, earrings and armlets. They were well versed in Vedas and Vedangas and Dharmasastras. They can throw all Astras and suppress them. They have beautiful forms and lived long without old age. They lived on the four sides of Sumeru, Hemakoota, Himalaya, Neela, Shweta, Nishada, and Gandhamadhana Mountains and some Islands where Vishvakarma built them palaces with beautiful adornments and necessities. All these were created by Brahma to help Sree Rama.



Kesari = Anjana = (daughter of Kesari) & Rakshasa
 Vayu (Embraced her)

Hanuman

(lived & bachelor)

Mati non Shivanmon Ketimon Matimon Dhiutimon
 All were married

Kanakahundus wife = Agni

Neela

From stanza 231

Other Vanaras were, Pura Kusuma Pura,
 G. dhavadana Rupasam Vibhava, Gavaya, Vikata, Sa
 ra, Dusheva Sudhanu, Shatadundubhi, Vikacha Kapila.
 Ronda Pariyati Prabhanjani Kunjari, Shaibha II,
 Nala, Damsari, Kalunuti Mihasukhi, Nanda, Kandama-
 sena Varuni, Churva, Kurva Tami, Chitrayodhi, Ri-
 dheetara, Bheema, Shatabali Kalachakra Anala, Nala,
 Yakshasya Gahana Dhooma Pinoharadhi, Pariyati,
 Mahadepta, Sutipa Balisagara Shintyu, Suhotra,
 Shahhotra, Sarpaga, Pundra, Avaragatra Sha-
 trujit Vilata Kavata Maundi Bindukara, Mantu,
 Bheemradhi, Sanga, Vibhanta Kshava, Dhruddhabhakti,
 Prataridhi, Jajali, Panchamkuta Bilabandhu, Paya,
 Keeti, Shubhaksheti, Binduketu, Saha rapit, Navaksha,
 Harineti, Jemoota, Valibaka Gya Gawya, Subahu
 Veerabahu, Kuti Kunda Dividi Kumuda, Bhasa
 Sumunkha Surva Viuka Vikata, Kavaka Jawasena
 Vrushakruti, Gavaksha, Naradeva Suketu, Vimalanana,
 Sahaswara Shubhaksheti, Pushpadhwansa, Vilohita,
 Nivachandika Saptahoti Mucchumon, Gudhama, Dha
 neshi Netriyan up to stanza 244

In Sri Ramayanam in Brahmandapuranam and in every other puranas and Mahabharatam it is said that Hanuman remained as a bachelor for ever, In Andarayanam where Makadwaja is said to be his son it is said that he was born to a fish when it Swallowed the spit of Hanuman when he spitted in the sea when the smoke from burning Lanka entered his throat when he was returning after burning Lanka This fish was an Apsara horn so by the curse of a Sage.

In Parasarasambita alone it is said that Hanuman had five wives the eldest of whom was suvarchala but we must set it aside as belonging to another Kalpa than the present Sri Varabakalpa as it is against Sri Ramayanam. It is hitherto said at the end of the history of Sri Rama in this book page 318 that Hanuman or Anjaneya is staying on the Earth to become Brahma when the present Brahma attains Salvation. In one year of Brahma 360 kalpas pass and his life consists of 100 years In that time $360 \times 100 = 36000$ Kalpas pass in each kalpa an Anjaneya is born The question arises which of these Ayaneyas becomes Brahma Whether all of them become Brahma or only the Anjaneya of this Kalpam, The reply is all the Ayaneyas become Brahmas We must know that Brahmandas are unnumberable 36000 Anjaneyas become Brahmas of so many Brahmandas. The Brahmas of those Brahmandas become Brahmas of some other Brahmandas in nearest circle to Anirudha.

All the rest Anjaneyas accepting the present one are waiting in vikunta Locom in Prakruti

A CORRECTION

It was previously, written, by me that Sweta Dweepam I is situated on North of Andajalam thinking that Andajalam and Jalodadhi or Swadu Ocean were the same. But by deep afterthought and study I found them different ones, Jalodadhi or Swadu ocean was one that surrounded Pushkara Dweepam and Andajalam is the volume of water which surround the inside of the Brahman-
 ndam encircling the Sityalokam. The Lokam above the sheet of water to the North of it which I called previously Sweta Dweepam I may now be called Sri Vaikun-
 taloka n II as stated in Brahmanavavarta puranam as situated 50 crores yoganam below Sri Golokam. In this Sri Vaikuntalokam II stayed Sri Narayana with Sri Devi Saraswati and Ganga where quarrell issued between Sarsa-
 swati and Ganga resulting in the incination of Tulasi by the Ainsa of Sri Devi, and the descent of Ganga to Swargam and Saraswati as stated in Brahmanavavarta puranam Prakritikhandham as wife of Brahma Sri Devi descended only by Ainsa Sree Narayana now stays there with Sri Devi. This was the Lokam where Sanaka, Sanandana, Sanatana and Sasatkninara went to worship Sri Narayana and cursed Jaya and Vijaya to become Asuras in three births when they hindered them to enter the Devine presence is stated in 3rd skandam of Sri Bhagavatam. The Devine palace here contains seven courts and walls and garden called Vaibhaja.

Sri Vaikunta Lokam I is the one that is situated 26 Crores Yoganis below Golokam described in Brahmanavavartapuranam Prakritikhandam and Skanda puranam Krikandam purvakhandam where Sri Narayana stays with Sri Devi and Saraswati as stated in Brahnikhandam of Brahmanavavarta puranam.

It is stated in Padinapurāṇam Uttarakhaṇḍam Chapter 229 stanza 120 that Sweta Dweepam is situated on the northern shore of Jalodhradhi or Swadu ocean. North of Swadu ocean is Pushkara Dweepam. As Sweta Dweepam is stated as Dweepam it cannot be a country of Pushkara Dweepam. Therefore Sweta Dweepam is the Southern half of Pushkara dweepam divided by Mṛusa Mount.

It is called as Dhṛitaki in other purāṇas. It existed on both puranic Sidhantic and Rāmakala earth.

Its capital is called Airavati. That Dweepam or continent is as white as Moon shine and has cities built of gems where people live with no fear. It has beautiful gardens having Parijata and Sandalwood trees and Santanaka creepers and beautiful lakes full of lotuses and lilies. In the center of that Dweepam is the capital called Airavati having many storied buildings built of gems where celestial males and females live. In the center of that city is the divine palace built with many gems of various colours and adorned with trees of gems and surrounded by many other upper storied buildings built of gems and shining like rising Sun. In their center there is a beautiful palace built of gold and set with gems and sprinkled with sandal paste mixed with agarū, Karpūra and kunkuma and emitting sweet smell. It is adorned with canopies of flowers and surrounded by celestial damsels singing Samaveda. In the center of that palace is the throne shining like a Sun in the center of which is a white lotus of eight petals. In the center of that lotus on the perisop sits Śrī Narayana having golden hue adorned with pearl garlands and holding Shankha, Chakra,

Gada, Padma (lotus) and Shekti with his four hands and adorned with various garlands armlets ancellets eareings and finger rings and having feet like golden lotuses and perminent age of 16 years and wearing Nūmam and Sri-choornam on his fine fore head and weaing a white oloth and weeing earrings set with pearls Thus adorned and having a beautiful form sits su Narayana On His right thy sits Sri Devi having a beautiful form fit for Her husband and with an age of beggining youth adorned with arnaments of pure gold and having a hew of kinjalckas the filaments of a lotus, and weeing silk cloths and having four hands and having Mandara flowers on Her han and adorned with arnaments of joins and pearls and having a mark with musk on her forehead and holding a vessal a pomegranet fruit, a looking glass and a golden lotus with Her hands Her maids called Esoavasya, Mahadevi, Gyanadevi, Kamaalajaya, Savitri, Suvaga, Padma called shektis attend on Her and others called Siadha, Medha, Dhruti, Pragnya, Dhvrana Shanti Sruti, Smruti, Dhruti II Medha II Viudhi, Budhi, Manishini are her maids

Ananta (Sesha) Garuda, Wishwaksena and other celestials attend on Sri Narayana and Sri Devi always, the Devas called Sadhyas and Maunts and others the incarnations of the celestials in the supreme Heaven attend on them living in beautiful upstured buildings set with joins

Sanaka, Sananda Sanatana, Sanathumara, Jata Vodhu, Panohashikha Naia and Narayana always worship them always being in their presence only those that pray Sri Narayana go there and worship Him In this Sweta Dweepam or Dhataki the rivers flow from the Manasottara

In Sree Venkatchala Mahatmyam of Padma puranam chapter 30 10 stanza 32 it is said that when Brahma and other Devas went to Ksheera ocean to play Sri Narayana to kill a Ditya called Amrta who was teasing them, an attendant of Lakshmi came to them and told them that Sri Narayana can be seen by them only on Sri Venkatchalam and asked them to go Southwards from that place Sri Venkatchalam is in Bharatavarsham which is in Jambudweepam which is the Northernmost continent of the Eastern Hemisphere of the Earth Ksheera ocean is to the South of Jambudweepam and Bharatavarsham according to Puranas and Sidhantas. Sri Ramayana and Sri Mahabharata How can the two Contradicting statements be reconciled? The reconciliation is thus

According to Puranas and Sidhantas the western Hemisphere of the Earth is considered to be on the North of Sumeru and the Eastern Hemisphere is considered as South of Sumeru As God Sri Narayana is reclining on His Sesha in the Western part of Ksheera ocean situated in the Western Hemisphere the reconciliation is arrived at

In puranic Jambudweepam the rain water that fell on the Northern slopes of Mountains Gandhamadhana II and Kulasi and the mountains Jiraudai and Trishrunga flowed into the four lakes That water which fell on the Southern slopes of those mountains flowed through the Confluence of mountains Gandhamadhana III Malavan and through the stretch of the above two mountains and through the confluence of the two Hemispheres to Mount Nishadha and through the lower slopes of the mountains of the Nishadha, Hemis-

Koota and Himnalayas at the confluence of the two Hemispheres to the Bharatavarsha and thence to the Lavana Ocean. In Sidhantic and Ramakala Earth the rain water that fell on the northern slopes of these mountains fell into the four lakes after passing through Ilavruta varsham.

That water that fell on the Southern slopes mixing with the rain water that fell on the mountains Jathara and Davakoota, Nishadha I and Pariyatra fell through the Confluence of those mountains with Malyavan and Gandhamadhara III into the Uttarasagara. The water that fell on the mountains Gandhamadhara III and Malyavan after passing through Bhadrashwa and Ketumala varshas flowed into the same Uttarasagara at the confluence of the two Hemispheres.

The rain water before the Empevor Sagara that fell on the Northern sides of the mountains in Ilavruta varsham used to flow into the four lakes. That water which fell on the Southern sides of those mountains used to flow by the lower slopes at the junction of these mountains and through the lower slopes of the junction of the mountains Nishadha, Neela, Hemakoota, Shukla, Himavoo and Shrungavoo at the confluence of the two Hemispheres into the Lavana Ocean. The water in other Dweepas flowed into the Ocean next to them.

Therefore Sri Narayana is reclining on His Sesha in the Western part Ksheera Ocean. It is said in Sri Venkatachela Mahatmyam of Brahmandapurana chapter I that Sri Narayana is reclining on His Sesha in Sweeta Dweepam. Therefore this Sweeta Dweepam which is Sweeta Dweepam II is also in the Western part

of Ksheera Ocean in which Sri Narayana is reclining on Sesha attended by Sri Devi and Bhodevi at His feet and His celestial attendants in a palace of Gold and set with jewels in a garden of Kalpavrusha trees

Mukundeva Bhruadvaja Pundrika, Shuka Yagnavalkya Ambrusha and others having four hands holding shankha and chakra and Prahlada Sanandana, and other yogis stay in His presence and pray. In Kurma puranam chapter 46 four stanza 40 the same Sweet Dweepam is described. It is said there that it has many continents and the people there are white and worship Sri Narayana and the celestials. The capital there is called Narayana Nigam, surrounded by golden wall and contains Jewelled upstair building, which has four gates. As it is said in Sri Venkatesh's Mahatmyam of Brahmendra Puranam that Sri Narayana who is reclining on Sesha is two lacks yoganams long. Therefore that Dweepam must be 20 times longer $20 \times 2 = 40$ lacks Yoganams. That half of Ksheerabdhi is fifty lacks. The other half is of the same measurements. All Ksheerabdhi $50 \times 2 = 1$ crore yoganams round the earth. This was the Sweeta Dweepam. Stated in Sri Ramayanam Uttarakandham where it is said that Ravana went and was defeated by the woman. He might have gone to the East end and was defeated. In this vast continent of 40 lacks Yoganams there must be rivers and lakes even though they are not stated.

Hitherto I have written that Sri Ram was the incarnation of Sri Narayana Sri Lishmanas of Sesha Sri Bhurja of Sudasana Shri Shatughna of Panchajanya, but that is according to Padmapuranam. In Sri Ramayanam Bulkanika when Sri Narayana told Brahma

and other Devas that he would incarnate in four forms Sri Rama, Sri Bharata, Shri Lakshmana and Sri Shatrughna and kill Ravana. In the same kanda in description of the incarnation it is said that Sri Rama was half the Amsa of Sri Narayana, Sri Bharata a fourth Sri Lakshmana and Shatrughna each one eighth Amsa of Sri Narayana. In Yudha Kanda when Sri Lakshmana fell a swoon pierced by the Shakti of Ravana which he threw when he first came to flight. Shri Lakshmana meditated inwardly of his Amsa of Shri Vishnu and maintained himself. At last when he was ascending to Heaven it is said in uttarakhandam that Indra came to him and addressed as "Oh Vishnu Come" In Sri Vishnu Puranam and Sri Bhagavatam also it is said that God Sri Narayana divided Himself in four parts and incarnated as Sri Rama Sri Bharata, Shri Lakshmana and Sri Shatrughna. Authority Sri Vishnu puranam Amsa 4 chapter 4 stanza 40. Sri Bhagavatam Skandam 9 Chapter 10, Stanza 2 comentary of Shri Veeraraghavachari.

In Sri Venkatachela Mahatmyam of Sri Varaha puranam Part I Sri Venkatachelopati told to Dasaradha that He would incarnate him in four forms. Therefore in this Kalpam Sri Rama Shri Bharata Sri Lakshmana and Sri Shatrughna were all incarnations of Sri Narayana. Sri Rama one half Sri Bharata a fourth and Shri Lakshmana and Sri Shatrughna one eighth each. What is said in Padmapuranam is about the incarnation in Padmakalpam.

An inscription of Sri Rama given to the brahmins of Moherupura in Dharmaranyakshetia west of

Magadha is mentioned in Dharinaranyakbahda of Skanda Puranam

Lanka and Simhala Islands

As Lanka was one of the four Astronomical cities mentioned in the Sidhantas and Simhala was mentioned in conquests of Shubhavrata who ruled in the suddha Treta-yugam of the first Mahayugam

(Raj 85—23=62000 Satyavata 85000 Shubhavrata 85000) both these countries were in existence from the beginning of Vaivasvata Manwantaram but were connected with the Jambhu continent Lanka was not mentioned in the Conquests of Subhavata as it then belonged to Pandya Lanka was separated when Sumitra the father of Ravana's Mother occupied it It remained so far ever until now since then. Simhala was separated when sons of Sagara dug Jambhu continent in Sudha Dwaparam of 19th Mahayugam Panikshita mentioned in chapter 9 of Khanda 4 Pratishargapara of Bhavishyat puranam ruled it in the end of Sandhyamsham of Treta-yugam of 20th Mahayugam He paid tribute to Ravana His daughter was married by Soorya

It is said in Sri Vishnu Puranam Ansh 2 Chapter 4 Stanza 51 that the mountains forming the boundaries of the Varshas of the five Dweepas namely Plaksha Shalimali Kusha, Kioncha and Shaka are double of each other like the Dweepas, Therefore the Varshas, must have been North to South as in Jambu dweepam, in the Puranic Earth As it is also said in the same place that there is only one principle river in each

Varsham, so that river that is to northain Varsham, must have flowed throughout the Varsham and entered into the Ocean, north to it. The rivers in the other varshas must have flown through the declinations of the mountains at ooe of the two confluences of the two Hemisphears and all the rivers of Varshas going to gether must have flown into the ocean South of the Dweepam as show in the maps attached in the book.

Corection of time stated in page 174

As the sage Agastya oursed Mahashanta who was meditating God that time must have been the end of Kiutayngam of the last Mahayugam of Tamasa Manvantaram

God Srinivasa will bless those that learn the Anceant History of Bharata Vareha with long life prosperth and children who would hve long

FINIS.

ERRATAM.

In the second page of eleven pages at the end of the book under the heading correction

It is said that Sweta Dweepam is the southern part of Pushkara Dweepam other wise called Dhataki Khandam. If so it would be under the Kheera ocean which is the place of the fourth vyuham Sweta Dweepam is the third vyuham as stated in Padma Puranam Therefore Sweta Dweepam is not the southern part of Pushkara Dweepam But it is a world in itself and is situated above the vaporous belt of water called Toyabdbhi in Padma Puranam The ocean surrounding the Pushkara Dweepam outside it is called Swadoodaki ocean as stated in Sri Vishnu Puranam Amsa 2 chapter 4 stanza 89 Therefore what is said in page 25 of the book must be adopted as to the situation of the Locum as stated above The description of the Locum in page 2 stated above and that it was the locam where Snaka and Sanadana went to worship God and cursed Jaya and Vijaya when they hindered them stated in page 1 below the heading correction can also be adopted Then the description of the locam stated in Sri Bhagavatam skandham 3 chapter 15 must be applied to this Locum In Sri Vishnu Puranam Amsa 2 chapter 4 stanza 82 it is stated that in the Puskara Dweepam there is no other hill or mountain except Manasothara Mount and there is no river. But in the same chapter it is stated that people live there for ten thousand years The question arises, that "How can the people live there" Of the many comentaries of Sri Vishnu Puranam none explains this doubt We find the explanation in Brahmanda Puranam Anushangapada, chapter 19— stanza 123 which states that there is no rain no river nor cold and hot seasons there. But there are water springs springing out of the ground and mountain streams The same stanza is repeated in Vayu Puranam Poorvakhandam chapter 49 stanza 118 —

CRITICISM ON THE EVOLUTION THEORY.

The upholders of the theory of evolution assert that the higher order creatures evolve from lower order of life. My opinion is that the theory of evolution must not be believed and it is spurious as turns on ungodly atheism. Moreover the theory asserts that the lower order of creatures evolved or developed into the higher order by action of nature i.e. reptiles into birds, birds into beasts and beasts into men but; throughout the history of the vast time that passed from creation no instance was found for it. Never was seen any bird developing into a beast nor a beast into a human being. Never a Gorilla which is nearest to men in likeness was seen bringing forth human beings. Therefore the theory of evolution was coined purely out of human heads of later times and must not be believed.

GOD WILL BLESS THOSE THAT LEARN
THE ANCIENT HISTORY
OF
BHARATA VARSHA.

APENDIX.

Before Kumbhakarna was sent to battle-field, Ravana had his friends Mairavana and Airavana brother Rakshasa kings of a town called, Lanka in Patala (probably Atala the uppermost of the seven Putalas) brought and requested them to help him to win Sri Rama. They promised and went home. The four Ministers of Vibhishana went to Lanka in disguise and learning the gist of consultation of Ravana with Mairavana and returning informed their master Vibhishana consulted with Sugreeva Jambavan and Hanuman when Hanuman built a fort with his tail and playing Sri Rama and Lakshmana inside sat at the gate guarding them. Other Vanaras and Vibhishana were patrolling round the fort. Mairavana sent his ministers but they were unable to bring Sri Rama and Lakshmana. Then Mairavana came in disguise of Vibhishana and entering the fort and threw an enchanted powder on Sri Rama and Lakshmana, took them to Patala Lanka and placed them in the temple of Durga intending to sacrifice them the next day to the deity. Sugreeva and others not finding Sri Rama and Lakshmana bermoned them. Then Hanuman went to Patala by seeing the foot-prints of those two Rakshasa kings. He saw Makaradwaja at the gate. He hindered Hanuman and asked him who he was and why he came there.

Hanuman replied that he is the servant of Sri Rama and Sri Rama and Lakshmana were brought at night to that Lanka by the two Rakshasa kings and he came there in quest of them and asked him to tell him as to their whereabouts if he knew. Then Makaradwaja said that his father called Hanuman was in the army of Sri Rama and

asked him whether he is safe. Then Hanuman said that there is no wife to Hanuman. Then Makaradhewaja told him that when Hanuman burned Lanka and quenched the fire on his tail in the Ocean, then his throat was filled with the smoke of the burning Lanka when he spitted it in the sea which a she Makari swallowed and bearing pregnancy progenated him.

Then Hanuman said that he is the Hanuman when Makaradhewaja bowed and told him that the Rakshasa kings placed Sri Rama and Lakshmana in the temple of the Goddess Kamakshi intending to sacrifice them to her the next morning and advised him to go to the temple and take them back. Then Hanuman attained the form of an atom and entered the temple and closed the doors. Then the Rakshasa kings came there to worship the goddess. Then Hanuman spoke to them as the words of goddess to worship her from outside by throwing food and presents and Sri Rama and Lakshmana should be sent inside adorning them with flowers bows and arrows, and told that whoever sees her would become blind. Hearing those words Mairavana and Airavana, did likewise. Hanuman seeing Sri Rama and Lakshmana with bows and arrows bowed to them and embraced them. Then he opened the gate when Sri Rama and Lakshmana came out with Hanuman and killed all the army of Rakshasas in a short time. At last they killed Mairavana and Airavana but they lived again, when they killed them again. Thus they were killed many times and lived. Then Hanuman went to the town and asked the concubine of Airavana as to the way to kill Mairavana and Airavana. Then she

told him that she would tell if Sri Rama would marry her. Then Hanuman told her that Sri Rama would marry her if her cot would stand the weight of Sri Rama. Then she told him that some bees were relieved by those kings of the Rakshasas when they were pricked to the throne by children when they were pleased and told them that they would protect them from death. Those bees were bringing Nectar and bring them to life when they were killed. Then she told Hanuman that those bees were in the bedroom of those Rakshasa kings at that time. Then Hanuman went there and killed them all when one of them sought his protection. Then Hanuman told him that he would protect him if he bore holes in the cot of the bed of Airavana and make it weak. The bee did accordingly and was let out alive. Then Sri Rama killed Mairavana and Airavana appointed Makaradwaja as lord of that Lanka. Then Sri Rama and Lakshmana were prepared to return to the camp. Then Sri Rama requested by Hanuman went to the house of Naga girl, the concubine of Airavana. Sri Rama taking her hand sat on the cot and broke it. Then prayed by her told her that she would be born as a daughter of a Brahmin and performing penance for long time and would be born again in Dwapara Yuga and would marry him. Then she entered fire and was born to a Brahmin on the seashore and was named as Kanyakumari. Then Sri Rama rode on Hanuman and Makaradwaja carried Lakshmana and they both carried them to their camp before Lanka when Sugreeva, Vibhishana and other Vanaras were pleased. Therefore Makaradwaja was a son of Hanuman but not to a wife.

Authority:—Sri Ananda Ramayanam. Sara kanda
eleventh sarga from stanzas 73 to 130 —

The Seven Patalas.

The Patalas or Under-ground worlds are seven. Namely, 1 Atala 2 Vitala 3 Sutala 4 Talatala 5 Mahatala 6 Rasatala 7 Patala, which are called Bilaswargas, which means they are enjoyable as Swarga even though they are inside the earth which have towns having houses full of plenty and built with gems, where Nagas or serpent kings and Asuras dwell who have ever lasting youth and devoid of disease and live to the end of Kalpa.

1. In Atala an Asura called Bala son of Maya lives who know 69 mayas, who produces beautiful girls from his mouth.

2. In Vitala Shiva Lives under the name Hata Keswara with his queen Parvati, and attendants and where there is a river called Hataki which produces gold.

3. In Sutala Bali son of Virochana lives in a town called Ashurapura where he was sent by Sri Vamana and lives in an enjoyment more than Indra and worshipping God Sri Narayana, who presents Himself there always.

4. In Talatala Maya chief of Devas lives who is protected by Shiva and who is the architect of Asuras.

5. In Mahatala serpent kings who have many hands and are sons Kadru lives of whom Takshaka, Kaliya, are principal. They live enjoying plenty.

6. In Rasatala the Daitya called Nivatakavachas and Kaliyas who are generally called Punnayas, live in a town called Hiranyapura who were defeated by Lord Sri Narayana.



PATALAS FROM
SECOND MANWANTARAM.

7 In Patala King of Nagas such as Vasuki and others live in great prosperity who have five seven, ten, hundree, and thousand heads the Gems or which give light to the whole lokam

Authority — Sri Bhagavatam skandam 5, chapter 24
from stanzas 7 to the end of the chapter

In the center of that Locam Srishesa or Aranta who has an Amsha or process of God stands with one thousand heads bearing the earth with one head only and who is the overlord of all the Serpents and on whom many Serpent kings attend He bears the earth on one of his heads by the order of God He is adorned by earrings and other ornaments and wears a blue cloth and bears a plough always as a weapon Authority Chapter 25

In Sri Vishnu Puranam it is said all these lokas are lighted by rays of the Sun and the Moon but those rays do not produce heat or cold

Authority — Sri Vishnu Puranam Amsha II Chapter 5 Stanza 8

This description is of the Patalas in the Earth which was formed at the beginning of the second Manvantaram whence forth it became round

These seven Patalas are shown in the map of the seven Patals of the round Earth and the dwellers of those Seven Patalas mentioned above are living in them since the beginning of the second Manvantaram

The Seven Patalas were formed in area and breadth in the Puranic Earth that is in the Earth which existed throughout the first Manvantaram according to the Seven Dweepas of that Earth the map of which is also shown herein

God bless all those that learn the ancient History of Bharatavarsham with long life children and happiness

ERRATAM

The following were omitted by the printers

First Chapter in page 136

Third Chapter 193 before history of
Bali

Ninth Chapter 250

Fourteenth Chapter 291 before Raghu
the great

Sixteenth Chapter 304

Gazendra moksham page 174 in the pages 12 of
Contents

Correction instead of Correction after the four pages
under the heading The Geneology of Vanaras

Contents Page 1 L instead S.

Line 24

Page 2 }
Line 20 } e instead a

Page 2 & 3 }
Line 16 } in instead on

Page 11 and Showing Page 38

Page 12 }
Line 22 } 164 instead 161

Line 26 Yayati, his queens and four princes
Page 245

Line 26 Sri Parasurama }
2 illustrations } Page 271